

A
CONFESSION
OF
FAITH

Owned and Consented to by the
Elders and Messengers
Of the CHURCHES *Colony of*
In the Colony of CONNECTICUT, in *H*
NEW-ENGLAND,
Assembled by Delegation at Say Brook
September 9th. 1708.

Eph. 4. 5. *One Faith,*
Col. 2. 5. *Joying and beholding your*
Order and the steadfastness of your
Faith in Christ.

New-London in N. E.
Printed by Thomas Short,
1710.

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Assembled by the Commission at New York
September 9th 1788

Eph. 4. 5. One Faith.
Col. 2. 5. Keeping and abiding your
Order and the Commandments of your
Father in Christ.

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A Preface.

AMong the Memorable Providences relating to our *English Nation* in the last Century, must be acknowledged the settling of *English Colonies* in the *American* parts of the World ; Among all which this hath been Peculiar unto and to the distinguishing Glory of that Tract called *New-England*, that the Colonies there were Originally formed, not for the advantage of Trade and a *Worldly Interest* ; But upon the most noble Foundation, even of *Religion*, and the *Liberty of their Consciences* with respect unto the Ordinances of the Gospel Administred in the Purity and Power of them ; an happiness then not to be enjoyed in their Native Soil.

We joyfully Congratulate the Religious Liberty of our Brethren in the late Auspicious Reign of K. William, and Q. Mary, of Blessed Memory, & in the present Glorious Reign, and from the bottom of our Hearts bless the Lord whose Prerogative it is to reserve the Times and Seasons in his own hand, who also hath Inspired the Pious Mind of Her most Sacred Majesty, whose Reign we constantly
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and unfeignedly Pray, may be long and Glorious, with Royal Resolutions, Inviolably to maintain the Toleration.

Deus enim-- hac Otia fecit.

Undoubtedly if the same had been the Liberty of those Times, our Fathers would have been far from Exchanging a most pleasant Land (*dulce solum patriæ*) for a vast and howling Wilderness; Since for the enjoyment of so desirable Liberty a considerable number of Learned, Worthy and Pious Persons were by a Divine Impulse and Extraordinary concurrence of Dispositions engaged to adventure their Lives Families and Estates upon the vast Ocean, * *following the Lord into a Wilderness, a Land then not seen*: Wherein Innumerable difficulties staring them in the Face were outbid by Heroick Resolution, Magnanimity & confidence in the Lord alone. † *Our Fathers trusted in the Lord and were delivered, they trusted in him and were not confounded*. It was their care to be with the Lord, and their indulgence, * *That the Lord was with them*, to a Wonder preserving supporting protecting and animating them; dispatching and destroying the Pagan Natives by extraordinary Sickness and Mortality, that there might † *be room for his People to serve the Lord our God in*. It was the Glory of our Fa-

* Jer. 2. 2. † Psal. 22. 4, 5. * 2Chron. 15. 2. † Psal. 80. 8, 9.
thers,

thers, that they heartily professed the only Rule of their Religion from the very first to be the Holy Scripture, according whereunto, so far as they were perswaded upon diligent Inquiry, Solicitous search, and faithful Prayer conformed was their Faith, their Worship together with the whole Administration of the House of Christ, and their manners, allowance being given to humane Failures and Imperfections.

That which they were most Solicitous about, and wherein their Liberty had been restrained, respected the Worship of God and the Government of the Church of Christ according to his own appointment, their Faith and Profession of Religion being the same, which was generally received in all the Reformed Churches of Europe, and in Substance the Assemblies Confession, as shall be shewn anon.

It cannot be denied, that the Usage of the Christian Church whose Faith wholly rested upon the word of God respecting Confessions of Faith is very Ancient and that which is universally acknowledged to be most so, and of Universal acceptance and consent is commonly called the Apostles Creed, a Symbol sign or Badge of the Christian Religion, called the Apostles, not because they composed it, for then it must have been received into the Canon of the Holy Bible, but because the mat-
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ter of it agreeth with the Doctrine & is taken out of the Writings of the Apostles. Consequent hereunto, as the necessity of the Church for the Correcting Condemning & Suppressing of *Heresy & Error* required, have been emitted **Ancient and Famous Confessions of Faith** composed and agreed upon by Oecumenical Councils. *e. g.* Of *Nice* against *Arius*, of *Constantinople* against *Macedonius*, of *Ephesus* against *Nestorius*, of *Chalcedon* against *Eutyches*. And when the Light of Reformation broke forth to the dispersing of Popish darkness, the Reformed Nations agreed upon Confessions of Faith, famous in the World and of especial service to theirs and standing Ages. And among those of latter times Published in our Nation most worthy of Repute and Acceptance we take to be the Confession of Faith, *Composed by the Reverend Assembly of Divines Convened at Westminster*, with that of the *Savoy*, in the substance and in expressions for the most part the same: the former † professedly assented & attested to, by the Fathers of our Country by Unanimous Vote of the Synod of Elders & Messengers of the Churches met at *Cambridge* the last of the 6th. Month 1648. The latter owned and consented to by the Elders and Messengers of the Churches Assembled at *Boston*. May 12th. 1680. The same we doubt not to profess to have been the constant Faith of the

† See the Preface to the Platform of Church Discipline.
Churches

Churches in this Colony from the first Foundation of them. And that it may appear to the Christian World, that our Churches do not maintain differing Opinions in the Doctrine of Religion, nor are desirous for any reason to conceal the Faith we are perswaded of. The Elders and Messengers of the Churches in this Colony of Connecticut in New England, by virtue of the Appointment and Encouragement of the Honourable the General Assembly, Convened by Delegation at Say Brook, Sept 9th. 1708. Unanimously agreed, that the Confession of Faith owned and Consented unto by the Elders and Messengers of the Churches Assembled at Boston in New-England May 12th. 1680. Being the second Session of that Synod, be Recommended to the Honourable the General Assembly of this Colony at their next Session, for their Publick Testimony thereto, as the Faith of the Churches of this Colony, which Confession together with the Heads of Union and Articles for the Administration of Church Government herewith emitted were Presented unto and approved and established by the said General Assembly at New-Haven on the 14th. of October 1708.

This Confession of Faith we offer as our firm Perswasion well and fully grounded upon the Holy Scripture, and Commend the same unto all and particularly to the people of our Colony to be examined accepted and constantly maintained. We do not assume to our-

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selves,

selves, that any thing be taken upon trust from us, but commend to our people these following Counsels.

I. *That You be immovably and unchangeably agreed in the only sufficient, and invariable Rule of Religion, which is the Holy Scripture the fixed Canon, * incapable of addition or diminution.* You ought to account nothing ancient, that will not stand by this Rule, † nor any thing new that will. Do not hold your selves bound to Unscriptural Rites in Religion, wherein Custom it self doth many times misguid. Believe it to be the honour of Religion to resign and captivate our Wisdom and Faith to Divine Revelation. *

II. *That You be determined by this Rule in the whole of Religion. That Your Faith be right and Divine, the Word of God must be the foundation of it, and the Authority of the Word the reason of it. † You may believe the most Important Articles of Faith, with no more than an Humane Faith ; And this is evermore the cause, when the Principle Faith is resolved into, is any other than the holy Scripture.* For an Orthodox Christian to resolve his Faith, into Education Instruction and the perswasion of others is not an higher reason, than a *Papist, Mahometan, or Pagan* can produce for his Religion.

* Isa 8. 20. Rev. 21. 18, 19. † Jer. 6. 16. Mat. 19. 8. Eccl. 44. 17. * Mat. 11. 27. 1 Joh. 5. 9. † Luk 10. 26.

Pay also unto God the Worship, that will bear the Tryal of and receive Establishment by this Rule. Have always in Readiness a Divine Warrant for all the Worship you Perform to God. Believe that Worship is accepted and that only, which is directed unto, and Commanded, and hath the promise of a Blessing from the Word of God. Believe that Worship not Divinely Commanded *is in vain*, † nor will answer the Necessities and Expectations of a Christian, and is a Worshipping, you know not what. * Believe in all Divine Worship, it is not enough that this or that Act of Worship is not forbidden in the Word of God; If it be not Commanded, and you perform it, You may fear, You will be found Guilty and exposed to Divine Displeasure. † *Nadab and Abihu* paid dear for Offering in Divine Worship that which the Lord Commanded them not. It is an honour done unto Christ, when you account that only Decent Orderly and Convenient in his House, which depends upon the Institution and appointment of himself, who is the only Head and Law-giver of his Church.

III. That you be well grounded in the firm Truths of Religion. We have willingly taken pains to add the Holy Scriptures, whereon every point of Faith contained in this Confessi-

† Mat. 15. 9. * Joh. 4. 22. Jer. 7. 22. † Lev. 10. 1, 2.

on doth depend, and is born up by, and commend the same to your diligent perusal, that You be established in the truth and your Faith rest upon its proper Basis, the Word of God.

(a) Follow the Example of the Noble *Perseus*, Search the Scriptures, Grow in Grace and the knowledge of Christ, be not Children in Understanding, but Men. Labour for a sound confirmed Knowledge of these Points in the Evidence of them. See that they be deeply rooted in your Minds and Hearts, that so You be not an easie prey to such as lie in wait to deceive. (b) For the want hereof to be condoleed is the Unhappiness of many ever learning and never coming to the knowledge of, the Truth (c)

IV. *That having app'ied the Rule of Holy Scripture to all the Articles of this Confession, and found the same upon Tryal the Unchangable and Eternal truths of God:* (d) You remember and hold them fast, Contend earnestly for them as the Faith once delivered to the Saints. Value them as Your great Charter, the Instrument of Your Salvation, the Evidence of your not failing of the Grace of God, and receiving a Crown that fadeth not away. (e) Maintain them, and every of them all your dayes with undanted Resolution against all opposition, whatever the event be, and the same transmit safe and pure

(a) Acts 17. 10, 11. Joh 5. 39 2 Pet. 3. 18. 1 Cor 14. 20.

(b) Eph. 4. 13, 14. (c) 2 Tim. 3. 7. (d) Rev. 3. 3. Jude 3.

(e) 1 Cor. 15. 18. 1 Cor. 16. 13. Plal. 78. 5.

to Posterity : Having bought the Truth, on no hand sell it. Believe (a) *the Truth will make you free: Faithful is he that hath promised: So shall none take away your Crown.*

Finally, Do not think it enough that your Faith and Order be according to the Word of God, but live accordingly. (b) It is not enough to believe well, You run your selves into the greatest hazzard unless you be careful to live well, and that this be, (c) All your Life and Conversation must be agreeable to the Rule of Gods Word. This is the Rule of a Christian Conversation and Practical Reformation. (d) Rest not in *the form of Godlineß, denying the power of it.* Stir up an holy Zeal, *Strengthen the things that remain, that are ready to die,* Be not carried away with the Corruptions Temptations and evil Examples of the Times, but be blameless & without Rebuke, *the Sons of God in a froward Generation.* (e) *They shall walk with me in white, for they are worthy.*

Remember ye our Brethren in this Colony, That we are a part of that Body, [f] for which the Providence of God hath wrought Wonders and are obliged by and Accountable for all the Mercies dispensed from the beginning of our Fathers settling this Country until now. *There be [spake with us, g]* That the practical piety

(a) Joh. 23. 23. Joh. 8. 32. Heb. 10. 13. Rev. 3. 11. (b) Tit. 2. 11, 12. (c) Gal. 6. 16, Mic. 6. 8. (d) 2 Tim. 3. 15. Rev. 3. 19. Rev. 3. 2. Phil. 2. 15. (e) Rev. 3. 4. [f] Hof. xii. 2, 3. [g] Hosea xii. 4

and serious Religion of our progenitors is exemplary and for our Imitation, [a] and will reflect confounding shame on us, if we prove Degenerate. The Lord grant that the noble design of our Fathers in coming to this Land, may not be forgotten by us, nor by our Children after us, even the Interest of Religion, which we can never Exchange for a Temporal Interest without the Fowlest Degeneracy and most Inexcusable Defection. (b) To Conclude the Solemn Rebukes of Providence from time to time in a series of Judgments, and in particular, *the General drought in the Summer past, together with the grievous Disapointment of our Military Undertaking, the Distresses Sickness and Mortality of our Camp cannot successfully be Improved but by a self bumbling Consideration of our Ways and a thorough Repentance of all that is amiss :* (c) So will the God of our Fathers be our God, and he will be a Wall of Fire round about us and the Glory in the midst of us in this present and all succeeding Generations. AMEN.

(a) 2 Tim. 1. 5. Job 8. 8. (b) 2. 17. Jer. 2. 21

(c) Isa. 26. 9. Gen. 43. 23. Zach. 2. 5.

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CHAP. I.
Of the Holy Scriptures.

Although the Light of Nature, and the Works of Creation and Providence, do so far manifest the Goodness, Wisdom and Power of God, as to leave men unexcusable; *a* yet they are not sufficient to give that knowledge of God and of his Will, which is necessary unto Salvation: *b* Therefore it pleased the Lord at sundry times, and in diverse manners to reveal himself, and to declare that his Will unto his Church; *c* and afterwards for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church

Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly to writing: *d* which maketh the holy Scripture to be most necessary; *e* those former ways of Gods revealing his will unto his People now ceased. *f*

a Rom. 2. 14, 15. Rom. 1. 19, 20. Psal. 19. 1, 2, 3. Rom. 1. 32. chap 2. 1. *b* 1 Cor. 1. 21. 1 Cor. 2. 13, 14. *c* Heb. 1. 1, 2. *d* Pro. 22. 19, 20, 21. Luk. 1. 3, 4. Rom. 15. 4. Mat. 4. 4, 7, 10. Isa. 8. 19, 20. *e* 2 Tim. 3. 15. 2 Pet. 1. 19. *f* Heb. 1. 1, 2.

II.

Under the name of holy Scripture, or the Word of God Written, are now contained all the Books of the Old and New Testament, which are these;

Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

Of the New Testament.

Matthew, Mark, Luke, John, The Acts of the Apostles,

Apostles, Pauls Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 to Timothy, 2 to Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first & second Epistles of Peter, the first second and third Epistles of John, the Epistle of Jude, the Revelation.

All which are given by the inspiration of God to be the Rule of Faith and life. g

g Luk 16. 29. 31. Eph. 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16,

III

The Books commonly called Apocrypha not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no Authority in the Church of God, nor to be any otherwise approved or made use of, then other humane Writings. b

b Luke 24. 27, 44. Rom. 3. 2. 2 Pet. 1. 21.

IV

The Authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any man or Church, but wholly upon God (who is Truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God. i i 2 Pet. 1. 19, 21. 2 Tim. 3. 16. 1 John 5. 9. 1 Thes. 2. 13.

V.

We may be moved & induced by the Testimony of the Church, to an high & reverent esteem of the holy Scripture. & And the heavenliness of the Matter, the efficacy of the Doctrine, the majesty of the Style, the consent of all the parts, the Scope of the whole (which is, to give all glory to God) the full discovery it makes of the only way of mans Salvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the word of God ; Yet notwithstanding, our full perswasion & assurance of the infallible Truth and Divine Authority thereof, is from the inward work of the holy Spirit, bearing witness by and with the Word in our hearts. *1 k 1 Tim 2. 15. 1 1 Job. 2. 20, 27. Job 16. 13, 14. 1 Cor. 2. 10, 11, 12. Isa. 59. 21.*

VI.

The whole Councel of God concerning all things necessary for his own Glory, Mans Salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture ; unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or Traditions of men. *m* Nevertheless we acknowledge

ledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word: and there are some Circumstances concerning the Worship of God and Government of the Church, common to humane actions and Societies, which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed. *o m 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Thes. 2. 2, 15. n John 6. 45. I Cor. 2. 9, 10, 11, 12. o I Cor. 11. 13, 14. I Cor 14, 26, 40.*

V I I.

All things in Scripture are not alike plain in themselves, nor alike clear unto all: Yet those things which are necessary to be known, believed and observed for Salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q p 2 Pet. 3. 16. q Psa 119. 105, 130. Hab. 2. 2.*

V I I I.

The Old Testament in Hebrew (which was the native Language of the People of God of old) and the New Testament in Greek (which

at the time of writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authentical; *r* so as in all Controversies of Religion the Church is finally to appeal unto them. *f* But because these Original Tongues are not known to all the people of God, who have right unto the interest in the Scriptures, and are commanded in the fear of God to read and search them; *t* therefore they are to be translated into the vulgar Language of every Nation unto which they come, *u* That the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, *w* and through Patience and Comfort of the Scriptures may have hope. *x* *1 Mat.* 5. 18. *f Isa.* 8. 20. *Acts* 15. 15. *John* 5. 39, 46. *t John* 5. 39 *u 1 Cor.* 14. 6, 9, 11, 12, 24, 27, 28. *w Col.* 3. 16. *x Roma.* 15. 4.

I X.

The Infalible Rule of Interpretation of Scripture, is the Scripture it self; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold but one) it must be searched and known by other places, that speak more clearly. *y 2 Pet.* 1. 20, 21. *Act.* 15. 15, 16.

X.

X.

The Supream Judge by which all controversies of Religion are to be determined, and all Decrees of Councils, Opinions of Ancient Writers, Doctrines of Men and private Spirits, are to be examined, and in whose Sentence we are to rest, can be no other, but the Holy Scripture delivered by the Spirit; into which Scripture so delivered, our Faith is finally resolved. z z Mat. 22. 29, 31. Eph. 2. 20. with Acts 28. 25.

C H A P. I I.

Of God and of the Holy Trinity.

THere is but one onely *a* living and true God; *b* who is infinite in Being & Perfection, *c* a most pure Spirit, *d* Invisible, *e* without Body Parts, *f* or Passions, *g* Immutable, *h* Immense, *i* Eternal, *k* Incomprehensible, *l* Almighty, *m* most Wise, *n* most Holy, *o* most Free, *p* most Absolute, *q* Working all things according to the Counsel of his own Immutable & most Righteous Will, *r* for his own Glory, *s* most Loving, *t* Gracious, Merciful, Long-suffering, abundant in Goodness & Truth, forgiving Iniquity, Transgression and Sin, *u* the rewarder of them that diligently seek him, *w* and withal, most just and terrible in his Judgments, *x* hating
all

all Sin, *y* and who will by no means clear the Guilty. *z* a Deut. 6 4. *i* Cor. 8. 4, 6. *b* *i* Thes. 1. 9. Jer. 10 10. *c* Job 1 7, 8, 9. Job 26 14. *d* John 4. 24. *e* *i* Tim. 1. 17. *f* Deut. 4 15, 16. John 4. 24. with Luke 24. 39. *g* Acts 14. 11, 15. *h* James 1. 17. Mal. 3. 6. *i* *i* King 8. 27. Jer. 23. 21, 24. *k* Rom. 1 20. *i* Tim. 1. 17. Psal. 90. 2. *l* Psal. 145. 3. *m* Gen. 17. 1. Rev. 4. 8. *n* Rom. 16 27. *o* Isa. 6. 3. *p* Psal. 115. 3. *q* Exod. 3. 14. *r* Eph. 1. 11. *s* Rom. 11. 36. *t* *i* John 4 8, 16, *u* Exod. 24. 6, 7. *w* Heb. 11. 6. *x* Neb. 9. 22, 33. *y* Psal. 6. 5, 6. *z* Exod. 34. 7. Nab. 1. 2, 3.

II.

God hath all Life, *a* Glory, *b* Goodness, *c* Blessedness, *d* in, and of himself; and is alone in, and unto himself, All-sufficient, not standing in need of any Creatures which he hath made, *e* nor deriving any glory from them, *f* but only manifesting his own glory in, by, unto & upon them. He is the alone Fountain of all Being, of whom, through whom, and to whom are all things; *g* And hath most Sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth: *h* In his sight all things are open and manifest, *i* his knowledge is Infinite, Infallible and Independent upon the Creature, *k* so as nothing is to him contingent or uncertain. He is most Holy in all his Counsels, in all his Works,

Works, and in all his Commands. *m* To him is due from Angels and Men, and every other Creature, whatsoever Worship, Service or Obedience, as Creatures, they owe unto the Creator, and whatever he is further pleased to require of them. *n* *a* *John* 5. 26. *b* *Acts* 7. 2. *c* *Psal.* 119: 68. *d* *Tim:* 6. 15. *Rom.* 9: 5. *e* *Acts* 17. 24, 25: *f* *Job* 22: 2, 3: *g* *Rom:* 11: 36: *h* *Rev.* 4. 11: *i* *Tim:* 6: 15: *Dan:* 4: 25, 31, 34, 35: *j* *Heb:* 4: 13: *k* *Rom:* 11: 33, 34: *Psal:* 147: 5. *l* *Acts* 15. 18: *Ezek:* 11: 5: *m* *Psa* 145: 17: *Rom:* 7: 12: *n* *Rev:* 5: 12, 13, 14.

I I I.

In the Unity of the God head there be three Persons, of one Substance, Power, and Eternity, God the Father, God the Son and God the holy Ghost : *o* The Father is of none, neither begotten, nor proceeding; The Son is eternally begotten of the Father; *p* The holy Ghost eternally proceeding from the Father and the Son. *q* Which Doctrine of the Trinity is the Foundation of all our Communion with God, and comfortable dependence upon him. *o* *1* *John* 5: 7: *Mat:* 3: 16, 17: *Mat:* 28: 19: 2 *Cor.* 13. 14: *p* *John* 1: 14, 18: *q* *John* 15. 26. *Gal.* 4. 6: 2 *Cor:* 13. 14.

C H A P. I I I.

Of Gods Eternal Decree.

GOD from all eternity did by the most wise and holy Counsel of his own Will, freely and unchangeably Ordain whatsoever comes to pass, *a* Yet so, as thereby neither is God the Author of sin, *b* nor is Violence offered to the Will of the Creatures, nor is the Liberty or contingency of second Causes taken away, but rather established *c* *a* *Eph.* 1:11: *Rom.* 11: 33: *Heb.* 6: 17: *Rom.* 9: 15, 18. *b* *Jam.* 1. 13, 14. *1 John* 1. 5. *c* *Acts* 2: 23: *Acts* 4. 27, 28: *Mat.* 17: 12: *John.* 10: 11: *Pro.* 16: 33:

I I.

Although God knows whatsoever may or can come to pass upon all supposed Conditions, *d* Yet hath he not decreed any thing, because he foresaw it as future, or that which would come to pass upon such Conditions. *e* *d* *Acts* 15: 18: 15: & 23. 11. 12. *Mat.* 11. 21, 23. *e* *Rom.* 9. 11, 13, 16, 18.

I I I.

By the Decree of God for the manifestation of his Glory, some Men and Angels *f* are pre-

predestinated unto everlasting life, and others foreordained to everlasting Death. g. *1 Tim* 5. 21. *Mat.* 25. 41. *Eph.* 1. 5, 6. *Pro.* 16. 4. g. *Rom* 9. 22. 23.

I V.

These Angels and Men thus predestinated, and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished. *b. 2 Tim.* 2. 19. *John* 13. 18.

V.

Those of mankind that are predestinated unto Life, God, before the foundation of the World was laid, according to his Eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting Glory, out of his meer free Grace and Love, without any foresight of Faith or good Works, or perseverance in either of them, or any other thing in the Creature, as Conditions or Causes moving him thereunto, and all to the praise of his glorious Grace. *i Eph.* 1. 4, 9, 11. *Rom.* 8. 30. *2 Tim.* 1. 9. *1 Thes.* 5. 9. *k Rom.* 9. 11, 13, 16. *Eph.* 1: 4, 9. *l Eph.* 1. 6, 12.

V I.

As God hath appointed the Elect unto Glory,
D ry,

ry, so hath he by the eternal and most free purpose of his Will fore-ordained all the means thereunto. *m* Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ, are effectually called unto Faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, *o* and kept by his power, through Faith, unto Salvation. *p* Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the Elect only. *q m* *1 Pet. 1. 2. Eph. 1. 4, 5. & 2. 10. 2 Thes. 2. 13. 11 Thes. 5. 9, 10. Tit. 2. 14. o Rom. 8. 30. Eph. 1. 5. 2 Thes. 2. 13. p 1 Pet. 1. 5. q John 7. 9. & 6. 64, 65. & 8. 47. & 10. 26. Rom. 8. 28. to the end. 1 Job. 2. 19.*

V I I.

The rest of mankind God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his Creatures, to pass by, and to ordain them to dishonour and Wrath for their Sin, to the praise of his glorious Justice. *r Mat. 11. 25, 26. Rom. 9. 17, 18, 21, 22. 2 Tim. 2. 19, 20. Jude. 4. 1 Pet. 2. 8.*

V I I I.

The Doctrine of this high Mystery of Predestination, is to be handled with special prudence

dence & care, / that men attending the Will of God Revealed in his Word, and yielding obedience thereunto, may from the certainty of their effectual Vocation, be assured of their eternal Election. So shall this Doctrine afford matter of praise, reverence and admiration of God, and of humility, diligence, & abundant consolation to all that sincerely obey the Gospel. w. 1st Rom. 9. 26 11, 33. Deut. 29. 29. 2nd Pet. 1. 10. u Eph 1. 6 Rom. 11. 33. w Rom. 11 5 & 6, 20 2nd Pet. 1. 10. Rom. 8 33. Luk. 10. 20.

CHAP. I V.

Of Creation.

IT pleased God the Father, Son and holy Ghost, *a* for the manifestation of the glory of his eternal Power, Wisdom and Goodness, *b* in the beginning to create or make of nothing the World, & all things therein, whether visible or invisible, in the space of six dayes and all very good *c a* Heb 1. 2. John 1. 2, 3. Gen 1. 2 Job 26. 12. & 33. 4 *b* Rom 1. 20: Jer 10. 12 Psal. 104 24 & 33. 5, 6 *c* Gen. 1. Chap. Heb. 11. 3 Col. 1. 16. Act. 17. 24.

I I.

After God had made all other creatures, he Created Man, Male and Female, *d* with rea-

sonable and Immortal Souls, *e* endued with knowledge, Righteousness and true Holiness, after his own Image, *f* having the Law of God written in their Hearts, *g* and power to fulfil it; *h* and yet under a possibility of transgressing, being left to the liberty of their own Will, which was subject to change. *i* Besides this Law written in their hearts, they received a command not to eat of the Tree of Knowledge of good and evil; which whiles they kept, they were happy in their Communion with God, *k* and had dominion over the Creatures *l* *d* Gen. 1. 27. *e* Gen. 2. 7. Eccl. 12. 7. Luke 23. 43. Mat. 10. 28. *f* Gen. 1. 26 Col. 3. 10. Eph. 4. 24. *g* Rom. 2. 14. 15 *h* Eccl. 7. 29, *i* Gen. 3. 6 Eccl. 7. 29 *k* Gen. 3. 8, 9, 10, 11, 23. *l* Gen. 1. 26. 28. & 2. 17.

C H A P. V.

Of Providence.

G O D the great Creator of all things, doth uphold, *a* direct, dispose, and govern all Creatures, actions, and things *b* from the greatest even to the least *c* by his most wise and holy Providence, *d* according to his infallible fore-knowledge, *e* and the free and immutable counsel of his own Will, *f* to the praise of the glory of his Wisdom, Power, Justice, Goodness and Mercy. *g* *a* Heb. 1. 3 *b*

Dan.

Dan. 4, 34, 35. *Psal.* 135. 6. *Acts* 17. 25, 26, 28, 29. *Job* 28, 39, 40, 41. chapters c *Mat.* 10. 29, 30, 31. d *Psal.* 104. 24. & 15. 3. & 145: 17: e *Acts* 15: 18. *Psal.* 94: 8, 9, 10, 11: f *Eph.* 1: 11: *Psal.* 33: 10, 11: g *Isa.* 63: 14: *Eph.* 3: 10: *Rom.* 9: 17: *Gen.* 45. 17: *Psa.* 145: 17:

I I.

Although in relation to the fore-knowledge and decree of God, the first Cause, all things come to pass immutably, and infallibly; b yet by the same Providence he ordereth them to fall out, according to the nature of second Causes, either necessarily, freely or contingently. i h *Acts* 2. 23. i *Jer.* 31: 35: *Exod.* 21: 13: *Gen.* 8: 22: *Deut.* 19. 5: 1 *Kings* 22: 28, 34: *Isa.* 10: 6, 7:

I I I.

God in his ordinary Providence maketh use of means, k yet is free to work without, l above, m and against them at his Pleasure. n k *Acts* 27: 31, 44: *Isa.* 55: 11: *Hos.* 2: 21, 22: l *Hos.* 1: 7: *Mat.* 4: 4: *Job* 34: 10: m *Rom.* 4: 19, 20, 21: n 2 *Kings* 6: 6: *Dan.* 3: 27:

I V.

The almighty Power, unsearchable Wisdom and the infinite Goodness of God, so far manifest

fest themselves in his Providence; in that his determinate Counsel extendeth it self even to the first Fall, and all other sins of Angels and Men; *a* (and that not by a bare permission) *p* which also he most wisely and powerfully boundeth, *q* & otherwise ordereth and governeth in a manifold Dispensation, to his own most holy ends, *r* yet so as the sinfulness thereof proceedeth only from the Creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or approver of sin. *f* *o* *Rom*: 11: 32, 33, 34. 2 *Sam*. 24: 1: *with* 1 *Chron*: 21: 1: 1 *Kings* 2: 2, 22, 23: 1 *Cbr*: 10: 4, 13, 14: 2 *Sam*: 6: 10: *Acts* 2: 23: & 4: 27, 28: *p* *Acts* 14. 16: *q* *Psal*: 76: 10: 2 *Kings* 19: 28: *r* *Gen*: 50: 20: *Isa*: 10: 6, 7, 12: *f* *Jam* 1: 13, 14, 17: 1 *John* 2: 16: *Psal*: 50: 21:

V.

The most wise, righteous and gracious God doth oftentimes leave for a season his own Children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of Corruption, and deceitfulness of their hearts, that they may be humbled, *r* and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, & for sundry other just and holy ends. *u* 2 *Chron*: 32: 25, 26,

31: 2 Sam: 14: 1: u 2 Cor: 12: 7, 8, 9: Psa 73 per tot Psa 77
 110, 12 Mark 14, 66: to the end John 21: 15, 16, 17:

V L

As for those wicked & ungodly Men, whom
 God as a righteous Judge, for former sins, doth
 blind and harden, w from them he not only
 withholdeth his grace, whereby they might have
 been enlightened in their understandings, and
 wrought upon in their hearts, x but sometimes
 also withdraweth the gifts which they had, y
 and exposeth them to such objects, as their cor-
 ruption makes occasions of sin; z and withal
 gives them over to their own lusts, the temp-
 tations of the world, and the power of Satan, a
 whereby it comes to pass that they harden
 themselves, even under those means which
 God useth for the softning of them b w Ro-
 1: 24, 26, 28: Rom; 11: 7, 8: x Deut: 29: 4:
 y Mat: 13: 12: Mat: 25: 29: z Deut: 2: 30: 2 Kings
 8: 12, 13: a Psa: 8: 11, 12- b Exod: 7: 3: c
 8: 15, 32: 2 Cor: 2: 15, 16: Isa: 8: 14. 1 Pet. 2.
 7, 8. Isa, 16 9, 10 with Acts 28 26, 27

V I I.

As the Providence of God doth in general
 reach to all Creatures, so after a most special
 manner it taketh care of his Church, and dis-
 poseth all things for the good thereof. c 1 Tim
 4 10 Amos 9 8, 9. Rom 8 28. Isa 43 3, 4, 5, 14
 CHAP.

C H A P. V I.

Of the Fall of Man, of Sin, and
of the Punishment thereof.

GOD having made a Covenant of Works and Life thereupon, *a* with our first Parents, and all their Posterity in them *b* they being seduced by the subtilty and temptation of Satan, did wilfully transgress the Law of their Creation, and break the Covenant in eating the forbidden fruit. *c* *a* Rom 10 5 *b* Rom 5 12, 13 *1* Cor 15 21 22 *c* Gen 3 13 *2* Cor 11 3

I I.

By this Sin they, and we in them, fell from original Righteousness and Communion with God, *d* and so became dead in Sin, *e* and wholly defiled in all the faculties and parts of Soul and Body. *f* *d* Gen 3 6, 7, 8 *Ecc* 7 5 *Rom* 3 23 *e* Gen 2 17 *Eph* 2 1 *f* *Tu* 1 15 *Gen* 6 5 *Jer* 17 9 *Rom* 3 10 to 19

I I I.

They being the Root, & by Gods appointment standing in the room & stead of all mankind, the guilt of this Sin was imputed, *g* and corrupted nature conveyed to all their posterity descending from them by ordinary generation, *h* *g* *Gen* 1 27 28 *Gen* 2 16 17 *Act* 17 26

Rom

Rom. 5. 12, 15, 16, 17, 18, 19. 1 Cor. 15. 21, 22, 45, 49 h Psal. 51. 5. Gen. 5. 3. Job 14. 4. & 15. 14.

I V.

From this Original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual Transgressions. l i Rom. 5. 6. & 8. 7. & 7. 18. Col. 1. 21. k Gen. 6. 5. & 8. 21. Rom. 3. 10, 11, 12. l Jam. 1. 14, 15. Eph. 2. 2, 3. Mat. 15. 19.

V.

This Corruption of Nature during this life, doth remain in those that are regenerated; & although it be through Christ pardoned and mortified, yet both it self, and all the motions thereof are truly & properly sin. m 1 John. 8. 10. Rom. 7. 14, 17, 18, 23. Jam 3. 2. Pro. 20. 9. Eccl. 7. 20. n Rom. 7. 5, 7, 8, 25. Gal. 5. 17.

V I.

Every sin both original and actual, being a Transgression of the righteous Law of God, & contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the Law, and so made subject to death.

E

With

with all miseries Spiritual, & Temporal *u* and
 Eternal. *w* o *i* *John* 3. 4. *p* *Rom.* 20. 15.
 & 3. 9, 19. *q* *Eph.* 2. 3. *r* *Gal.* 3. 10. *f* *Rom.*
 1. 23. *t* *Eph.* 4. 18. *u* *Rom.* 8. 20. *Lam.* 3. 39.
w *Mat.* 25. 41. 2 *Thes.* 1. 9.

CHAP. VII.

Of Gods Covenant with Man.

THE distance between God and the Crea-
 ture is so great, that although reasonable
 Creatures do owe Obedience to him as their
 Creator, yet they could never have attained
 the reward of life, but by some voluntary con-
 descention on Gods part, which he hath been
 pleased to express by way of Covenant. *a* *Isa.*
 40. 13. 14, 15, 16, 17. *Job* 9. 32, 33. *Psal.*
 113. 56. & 100. 2, 3. *Job* 22. 2, 3. & 35. 7,
 8. *Luke* 17. 10. *Acts* 17. 24, 25.

I I.

The first Covenant made with man, was a
 Covenant of Works, *b* wherein life was pro-
 mised to *Adams*, and in him to his posterity, *c*
 upon condition of perfect and personal Obedi-
 ence. *d* *b* *Gal.* 3. 12. *c* *Rom.* 10. 5. & 5. 12.
f 20. *d* *Gen.* 2. 17. *Gal.* 3. 10.

III.

III.

Man by his fall having made himself incapable of life by that Covenant, the Lord was pleased to make a second, *e* commonly called the Covenant of Grace; wherein he freely offereth unto Sinners life and Salvation by Jesus Christ, requiring of them Faith in him that they may be saved, *f* and promising to give unto all those that are ordained unto life, his holy Spirit to make them willing and able to believe *g* *e* *Gal* 3. 21. *Rom* 3. 20, 21. *Gen* 3. 5. *Isa*. 42. 6 *f* *Mark* 16. 15, 16. *John* 3: 16. *Rom*. 10. 6, 10. *Gal*. 3. 11. *g* *Ezek*. 36. 26, 27. *John* 6. 44, 45.

IV.

This Covenant of Grace is frequently set forth in Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed. *b* *Heb*. 7. 22. *&* 9 15, 16, 17. *Luke* 22. 20. *I Cor*. 11. 25.

V.

Although this Covenant hath been differently and variously administered in respect of Ordinances & Institutions in the time of the Law, and since the coming of Christ in the flesh, *i*

yet for the substance and efficacy of it, to all its Spiritual and saving ends, it is one and the same, & upon the account of which various dispensations, it is called the Old and New-Testament. *l* *i* 2 Cor. 3. 6, 7, 8, 9 *Heb* 12. 18 *to* 24 *Col.* 2, 11 12. *i* Cor. 5. 7, 8 & 11. 25. *k* *Gal.* 3. 3 *Eph.* 4 5 *Jer.* 31. 33, 34 *Rom.* 3. 21, 22, 30. & 1. 16. *l* 2 Cor. 3. 6, 14.

CHAP. VIII.

Of Christ the Mediator.

IT pleased God in his eternal purpose, to chuse and ordain the Lord Jesus his only begotten Son, according to a Covenant made between them both, to be the Mediator between God and Man; *a* the Prophet, *b* Priest, *c* and King, *d* the Head and Saviour of his Church, *e* the Heir of all things, *f* and Judge of the World: *g* unto whom he did from all Eternity give a People to be his seed, *h* and to be by him in time Redeemed, Called, Justified, Sanctified and glorified. *i* *a* *Isa* 42. 1. *i* *Pet.* 1. 19, 20. *John* 3 16 *i* *Tim.* 2. 5 *b* *Acts* 3, 22. *c* *Heb.* 5. 5, 6. *d* *Psal.* 2. 6. *Luke* 1. 33. *e* *Eph.* 5 23. *f* *Heb.* 1. 2. *g* *Acts* 17. 31. *h* *John* 17 6: *Psal.* 22: 30: *Isa* 53: 10: *i* *1 Tim* 2: 6: *Isa* 55: 45: *i* *Co.* 1 30:

I I.

The Son of God, the second Person in the Trinity, being very and Eternal God, of one substance, & equal with the Father, did, when the fulness of time was come, take upon him Mans nature, & with all the essential properties and common infirmities thereof, yet without sin, *l* being conceived by the power of the holy Ghost in the womb of the Virgin Mary, of her substance : *m* So that two whole perfect and distinct natures, the Godhead and the Manhood, were inseparably joyned together in one person, without Conversion, Composition, or Confusion ; *n* which person is very God and very Man, yet one Christ, the only Mediator between God & Man. *ok Job. 1: 14, 17: & 5: 20: Phil: 2: 6: Gal: 4: 4: 1 Heb: 2: 14, 16. 17: & 4: 15: m Luke 1: 27, 31. 35: Gal: 4: 4: n Luke 1: 35: Rom: 9: 5: Col: 2: 9: 1 Pet: 3: 18: 1 Tim: 3: 16: o Rom: 1: 31: 1 Tim: 2: 5:*

I I I.

The Lord Jesus Christ in his humane nature, thus united to the Divine in the Person of the Son, was sanctified and anointed with the holy spirit above measure, *p* having in him all the treasures of Wisdom and Knowledge, *q* in whom it pleased the Father that all fulness should dwell, *r* to the end that being holy, harmless, undefiled & full of grace and truth, *s* he might be thoroughly furnished to execute the

the Office of a Mediator and Surety; *t* which Office he took not unto himself, but was thereunto called by his Father, *u* who also put all power and Judgment into his hand, and gave him Commandment to execute the same. *w*
p Psal: 45: 1: John 3: 34: q Col: 2: 3: r Col: 1: 19: s Heb: 7: 26: John 1: 14: t Acts 10: 38: Heb 12: 24: & 7: 22: u Heb: 5: 4, 5: w John 5: 21, 27: Mat: 28: 18: Acts 2: 36:

I V.

This Office the Lord Jesus Christ did most willingly undertake, *x* which that he might discharge, he was made under the Law, *y* and did perfectly fulfil it, *z* and underwent the punishment due to us, which we should have born and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his Soul, *a* and most painful sufferings in his body, *b* was crucified and died, *c* was buried and remained under the power of death yet saw no corruption, *d* on the third day he arose from the dead *e* with the same body in which he suffered, *f* with which also he ascended into Heaven, and there sitteth at the right hand of his Father, *g* making Intercession, *b* and shall return to Judge Men and Angels at the end of the World. *i*
x Psal: 40: 7, 8: Heb: 10. 5: 10 1c: John 10, 18: Phil: 2: 8: y Gal: 4: 4: z Mat: 3: 15: & 5: 17: 2 Mat: 26: 37, 38: & 27: 46: Luke 22: 44:

b Mat

b *Mat*: 26: 27: c *Phil*: 2: 8: d *Acts* 2: 23, 24, 27: & 13: 37: *Rom*: 6: 9: e 1 *Cor*: 15: 3, 4: f *John* 20: 25, 27: g *Mar*: 16: 9: h *Rom*: 8: 34: *Heb*: 9: 24: & 7: 25: i *Rom* 14 9, 10 *Acts* 1 11 & 10 42 *Mat* 13 40 41 42 *Jude* 6 2 *Pet* 2 4

V.

The Lord Jesus by his perfect obedience & Sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the Justice of God, & and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him. *k Rom* 5 19 *Heb* 9 14 16 & 10 14 *Eph* 5 2 *Rom* 3 25 26 1 *Col* 1 19 20 *Dan* 9 24 26 *Eph* 1 11 14 *John* 17 2 *Heb* 9 12 15

V I.

Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the Virtue, Efficacy and Benefits thereof were Communicated to the Elect in all ages successively from the beginning of the World, in and by those Promises, Types and Sacrifices, wherein he was revealed & signified to be the Seed of the Woman, which should bruise the Serpents head, and the Lamb slain from the beginning of the World, being yesterday and to day the same, and for ever. *m Gal* 4 4 5 *Gen* 3 15 *Rev* 11 8 *Heb* 1

V I I.

Christ in the work of Mediation acteth according to both Natures, by each nature doing that which is proper in it self; *n* yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature. *o n* Heb 9 14 15 1 Pet 3 18
o Acts 20 28 *John* 3 13: 1 *John* 3 16

V I I I.

To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply and communicate the same, *p* making Intercession for them, *q* and revealing unto them in and by the Word, the Mysteries of Salvation, *r* effectually perswading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit, *s* overcoming all their enemies by his Almighty Power and Wisdom, in such manner and ways as are most consonant to his wonderful and unfearchable dispensation. *t*
q John 6 37 39 & 10 15 16 *q 1 John* 2 1
Rom 8 34 *r John* 15 13 15 *Eph* 1 7 8 9
John 17 6 *f John* 14 16 *Heb* 12 22 2 *Cor* 4
 13 *Rom* 8 9 14 & 15 18 19 *John* 17 17
Psal 110 1: 1 *Cor* 15 25 26 *Psal* 4 2 3 *Col*
 2 15

CHAP.

C H A P. I X.

Of Free will.

GOD hath endued the Will of Man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of Nature determined to do good or evil. *a* *Mat.* 17. 12. *Jam.* 1. 14. *Deut* 30. 19

I I.

Man in his state of Innocency had freedom and power to will and to do that which was good and well pleasing to God ; *b* but yet mutably, so that he might fall from it. *c* *b* *Gen* 1. 26. *Eccle* 7. 29. *Gen* 3. 6: *c* *Gen* 2. 16, 17:

I I I.

Man by his Fall into a state of Sin, hath wholly lost all ability of Will to any Spiritual good accompanying Salvation, *d* so as a natural man being altogether averse from that good, *e* and dead in sin, *f* is not able by his own strength to convert himself, or to prepare himself thereunto *g* *d* *Rom* 5. 6. *Joh* 15. 5 *e* *Rom* 3. 10, 12: *f* *Eph* 2. 1, 5: *Col* 2. 13: *g* *Joh* 6: 44, 65. *Eph* 2. 2, 3, 4, 5: *1* *Cor* 2. 14: *Tit.* 3. 3, 4, 5:

F

IV.

I V.

When God converts a Sinner, and translates him into the state of Grace, he freeth him from his natural bondage under sin *b* and by his grace alone inables him freely to will and to do that which is Spiritually good ; *i* yet so, as that by reason of his remaining Corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil. *k*
h Col 1. 13: *Phil* 2. 13: *i* Rom 6. 18, 22: *k* Gal: 5. 17. Rom 7. 15, 18, 19, 21, 23:

V.

The will of Man is made perfectly and immutably free to good alone in the state of Glory only. *l* 1 *John* 3. 2. *Jude* 24. *Eph* 4: 23: *Heb* 12: 23:

C H A P. X.
 Of Effectual Calling.

ALL those whom God hath predestinated unto Life and those only, he is pleased in his appointed and accepted time effectually to call *a* by his Word and Spirit, *b* out of that state of sin and death in which they are by nature, to grace and Salvation by Jesus Christ, *c* inlightning their minds Spiritually and savingly to understand the things of God, *d* taking away their heart of stone, & giving unto them

an heart of flesh. *e* Renewing their Wills, and by his Almighty power determining them to that which is good, *f* and effectually drawing them to Jesus Christ : *g* yet so as they come most freely, being made willing by his grace. *b*
a Rom 8: 30. & 11. 7. Eph: 1. 10, 11. *b* 2 *bes*. 2: 13, 14. 2 Cor 3. 3, 6. *c* Rom 8. 7. Eph 2 1, 2, 3, 4, 5: 2 Tim 1. 9, 10. *d* Act: 26 18. Gal 2. 10, 11. Eph 1. 17, 18. *e* Ezek 36. 26. *f* Ezek 11. 19. Phil 2 13. Deut 30. 6. Ezek 36. 27. *g* Eph 1. 19. John 6 44, 45. *h* Cant 1. 4. Psal. 110. 3. John 6. 37. Rom 6. 16, 17, 18.

I I.

This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in Man, *i* who is altogether passive therein, until being quickned and renewed by the holy Spirit, *k* he is thereby enabled to answer this Call, and to embrace the grace offered & conveyed in it. *l* *i* 2 Tim 1. 9: Tit 3. 4, 5: Eph 2 4, 5, 8, 9: Rom 9 11. *k* 1 Cor 2. 14. Rom 8. 7. Eph 2. 5: 1 John 6 37. Ezek 36. 27. Rom 8 9. John 5. 25.

I I I.

Elect Infants dying in Infancy, are regenerated and saved by Christ, *m* who worketh when, and where, and how he pleaseth : *n* so also are all other elect persons who are un-

pable of being outwardly called by the Ministry of the Word. o m Luke 18: 15, 16. & Acts 2. 18, 19: & John 3 5: & 1 John 5. 22, compared Rom 8 9 n John 3. 8 o 1 John 5. 12. Acts 4. 12.

I V.

Others not elected, although they may be called by the Ministry of the Word, & may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither doe nor can come unto Christ, & therefore cannot be saved; much less can men not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that Religion they do profess: (And to assert & maintain that they may, is very pernicious, & to be detested. i p Mat 22. 14. q Mat 7 21. & 13. 20, 21. Heb 6. 4, 5. r John 6. 64, 65, 66. & 8. 24 f Acts 4. 12. John 14 6 Eph 2. 12. John 4. 12. & 17. 3. t 2 John 9. 10, 11 1 Cor 16. 22 Gal. 1. 6, 7, 8.

CHAP. XI.

Of Justification.

THose whom God effectually calleth, he also freely justifieth, a not by imputing right:

righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous not for any thing wrought in them, or done by them, but for Christs sake alone ; nor by imputing Faith it self, the act of believing, or any other Evangelical Obedience to them, as their Righteousness, but by imputing Christs active Obedience to the whole Law, and passive Obedience in his sufferings & death, for their whole and sole Righteousness, b they receiving and resting on him and his righteousness by Faith; which Faith they have not of themselves, it is the gift of God. c a Rom 8. 30. & 3 24. b Rom 4. 4, 5, 6, 7 8 2 Cor 5. 19, 21. Rom 3. 22, 24, 25, 27, 28. Tit 3 5, 7. Eph. 1. 7 Jer 23 6. 1 Cor 2. 30, 31 Rom 5 17, 18, 19 & Acts 10. 44. Gal 2. 16. Phil 3. 9 Acts 13. 38, 39. Eph 2. 7. 8.

I I.

Faith thus receiving and resting on Christ, and his righteousness, is the alone instrument of Justification ; d yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead Faith, but worketh by Love e d John 1 12 Rom 3 28. & 5. 1. e Jam. 2. 17, 22, 26. Gal 5. 6.

I I I.

Christ by his Obedience & Death did fully dis-

discharge the debt of all those that are justified, and did by the sacrifice of himself, in the blood of his Cross, undergoing in their stead the penalty due unto them make a proper, real, & full satisfaction to Gods Justice in their behalf: *f* Yet inasmuch as he was given by the Father for them, *g* and his Obedience & Satisfaction accepted in their stead, *h* and both freely, not for any thing in them, their Justification is only of free grace, *i* that both the exact justice and rich grace of God might be glorified in the justification of Sinners *k* *f* Rom 5. 8, 9, 10, 19. *l* *Tim* 2 5, 6. *Heb* 10: 10, 14. *Dan* 9 24, 26. *Isa* 53: 4, 5, 6, 10, 11, 12. *g* Rom 8. 32. *h* 2 *Cor* 5. 21. *Mat* 3. 17. *Eph* 5. 2 *i* Rom. 3. 24. *Eph* 1. 7. *k* Rom 3. 26. *Eph* 2. 7.

I V.

God did from all Eternity decree to Justifie all the Elect, *l* and Christ did in the fulness of time die for their Sins, and rise again for their Justification: *m* Nevertheless, they are not Justified personally, until the holy Spirit doth in due time actually apply Christ unto them. *n* *l* *Gal* 3 8. *1* *Pet* 1. 2, 19, 20. *Rom* 8. 30. *m* *Gal* A. 4. *1* *Tim* 2. 6 *Rom* 4 25. *n* *Col* 1. 21, 22: *Gal* 2: 16: *Tit* 3: 4, 5, 6, 7:

V.

God doth continue to forgive the sins of those that
are

are justified; o and although they can never fall from the state of Justification, p yet they may by their sins fall under Gods fatherly displeasure: and in that Condition they have not usually the light of his Countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance. q o Mat 6: 12: 1 John 1: 7, 9: & 2: 1, 2: p Luke 12: 32, John 10: 28: Heb 10: 14: q Psal 89: 31, 32: 33: & 51: 7, 8, 9, 10, 11, 12: & 32: 5: Mat 26: 75: 1 Cor 11: 30, 31, 32: Luk 11: 20:

V I.

The Justification of Believers under the Old Testament, was in all these respects one and the same with the Justification of the Believers under the New Testament. r Gal 3: 8, 9, 13, 14: Rom 4: 22, 23, 24: Heb 13: 8:

C H A P. X I I

Of Adoption.

ALL those that are justified, God Vouchsafeth in and for his only Son Jesus Christ to make partakers of the grace of Adoption, a by which they are taken into the number, and enjoy the Liberties & Priviledges of the Children of God, b have his Name put upon them, c receive the Spirit of Adoption, d have access

to

to the Throne of Grace with boldness, *e* are enabled to Cry *Abba Father*, *f* are pitied, *g* protected, *b* provided for, *i* and chastened by him as by a Father, *k* yet never cast off, *l* but sealed to the day of Redemption, *m* and inherit the Promises, *n* as Heirs of Everlasting Salvation. *o* *a* *Eph* 1. 5: *b* *Gal*: 4: 4, 5: *Rom* 8: 17: *John* 1: 12 *c* *Fer*: 14: 9: *2 Cor* 6: 18: *Rev* 3: 12: *d* *Rom* 8: 15: *e* *Eph* 2: 12: *Rom* 5: 2: *f* *Gal* 4: 6: *g* *Psal* 103: 13: *h* *Prov* 24: 26: *i* *Mat* 6: 20, 32: *j* *Pet* 5: 7: *k* *Heb* 12: 6: *l* *Lam* 3: 3: *m* *Eph* 4: 30: *n* *Heb* 6: 12: *o* *1 Peter* 1: 3, 4: *Heb*: 1: 14:

CHAP. XIII.

Of Sanctification.

They that are effectually called and regenerated, being united to Christ, having a new heart and a new spirit created in them, through the virtue of Christs death and resurrection, *a* are also further sanctified really & personally through the same Virtue, by his Word and Spirit dwelling in them, *b* the dominion of the whole Body of Sin is destroyed, *c* and the several lusts thereof are more & more weakned & mortified, *d* & they more & more quickened & strengthened in all saving graces, *e* to the practice of all true holiness without which no man shall see the Lord *f* *a* *1 Cor* 6:

Acts 20. 32. *Phil* 3: 10. *Rom* 6. 5, 6. *b John*
17. 17. *Eph* 5. 26. 2 *Thes* 2. 13. *c Rom* 6. 6.
14. *d Gal* 5. 24. *Rom* 8. 13. *e Col* 1. 11. *Eph*
3. 16, 17, 18, 19. *f 2 Cor* 7. 1. *Heb* 12. 14.

I I.

This Sanctification is throughout in the whole man, *g* yet imperfect in this life, there abides still some remnants of Corruption in every part, *b* whence riseth a continual and irreconcilable War, the flesh lusting against the spirit, and the spirit against the flesh. *i g*
1 Thes 5. 23. *h 1 John* 1. 10. *Rom* 7. 18, 23. *Phil* 3. 12. *i Gal* 5. 17. *1 Pet* 2. 11.

I I I.

In which war, although the remaining corruption for a time may much prevail, *k* yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l* and so the Saints grow in grace, *m* perfecting holiness in the fear of God *n k* *Rom* 7. 23. *1 Rom* 6. 14. *1 John* 5. 14. *Eph* 4. 15, 16. *m 2 Pet* 3. 18. *n 2 Cor* 3. 18. *2 Cor* 7. 1.

CHAP. XIV.

Of Saving Faith.

THE grace of Faith, whereby the Elect are enabled to believe to the saving of
G their

their Souls, *a* is the work of the Spirit of Christ in their hearts, *b* and is ordinarily wrought by the Ministry of the Word; *c* by which also, and by the administration of the Seals, Prayer and other means, it is increased and strengthened. *d* *a* *Heb* 10. 39. *b* *2 Cor* 4. 13. *Eph* 1. 17, 18, 19. *&* *2*. 8. *c* *Rom* 10. 14, 17. *Acts* 20. 32. *Rom* 4. 11. *Luk* 17. 5. *Rom* 1. 16, 17. *d* *1 Pet* 2. 2.

I I.
By this Faith a Christian believeth to be true whatsoever is revealed in the Word, for the Authority of God himself speaking therein, *e* and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, *f* trembling at the threatenings, *g* & embracing the promises of God for this life, & that which is to come. *h* But the principal acts of saving Faith are, accepting, receiving, and resting upon Christ alone, for justification, sanctification & eternal life, by virtue of the Covenant of Grace. *i* *e* *John* 4. 42. *1 The* 2. 13. *1 John* 5. 10. *Act* 24. 14. *f* *Rom* 16. 26. *g* *Isa* 66. 2. *h* *Heb* 11. 13. *i* *1 Tim* 4. 8. *i* *John* 1. 12. *Acts* 16. 31. *Gal* 2. 20. *Acts* 15. 11.

I I I.

This Faith, although it be different in degrees, and may be weak or strong, *k* yet it

is in the least degree of it different in the kind or nature of it, as all other saving grace from the Faith and common Grace of temporary Believers; / and therefore, though it may be many times assailed and weakened, yet it gets the victory, *m* growing up in many to the attainment of a full assurance through Christ, *n* who is both the Author & Finisher of our Faith. *o* k Heb 5. 13. 14. Rom 4. 19, 20. Mt 6. 30 & 8. 10. 1 Job 8. 13. 1 John 3. 9. *m* Luk 22. 31, 32. Eph 6. 16. 1 John 5. 45. 5 *n* Heb 6. 11, 12, & 10. 22. Col 2. 2. *o* Heb 12. 2!

CHAP. XV.

Of Repentance unto Life and Salvation.

SUCH of the Elect as are converted at riper years, having sometime lived in the state of nature, and therein served diverse lusts and pleasures, *a* God in their effectual calling giveth them Repentance unto life. *b* *a* Eph 2. 1, 2, 3. *Ti* 3. 3, 4, 5. 1 *Pet* 4. 3. *b* Rom 8. 30. 2 *Tim* 1. 9. *Act* 11. 18.

I I.

Whereas there is none that doth good, and sinneth not, *c* and the best of men may thro' the power and deceitfulness of their corruptions dwelling in them, *d* with the prevalency

of temptation, *e* fall into great sins and provocations; *f* God hath in the Covenant of Grace mercifully provided that Believers so sinning and falling, be renewed through repentance unto Salvation. *g* c 1 King 8 46. Eccl 7. 20. Jam 3. 2. d Psal 65. 3. & 40. 12. Rom 7. 21, 23. Jer 17. 9. Heb 3. 13. e Mat 6. 13. Luk 22. 31. f 2 Sam 11. 27. Luk 22. 57, 58, 60. g Luk 22: 32, 61, 62. i John 1. 9.

I I I.

This saving Repentance is an Evangelical Grace, *b* whereby a person being by the Holy Ghost made sensible of the manifold evils of his sin, *i* doth by faith in Christ humble himself for it with godly sorrow, detestation of it, and self abhorrency, *k* praying for pardon & strength of Grace, *l* with a purpose and endeavour by supplies of the Spirit, to walk before God unto all well-pleasing in all things. *m* h Zech 12. 10. Acts 11. 18. i John 16. 7, 8, 9. Ezek 18. 30, 31. & 36. 31. Psal 51. 4. j John 3. 4. k Zech 12. 10. Jer 31. 18, 19. Joel 2. 12, 13. Isa 40. 22. Amos 5. 15. Psal 119 128. Ezek 6. 9. 2 Cor. 7. 11. l Psal 51. per tot m Psal 119 6, 59, 106. 2 Kings 23 25. Col 1. 10.

I V.

As Repentance is to be continued through the whole course of our lives, *n* upon the account

count of the body of death, and the motions thereof; • so it is every mans duty to repent of his particular known sins particularly p n
Mat 6. 11, 12. Psal 51. 17. O Rom 7 14, 15, 17, 18, 19, 20, 21, 23, 24. Gal 5. 17. p Psal 19. 13. & 18: 23: & 51. 4. Luk 19. 8. 1 Tim 1 13, 15.

V.

Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of Believers unto salvation, q that although there is no sin so small, but it deserves damnation; † yet there is no sin so great, that it shall bring damnation on them who truly repent; / which makes the constant preaching of Repentance necessary. † q 1 *Pet 1. 5. r Rom 6. 23. & 5. 12. Mat 12. 36. f Isa 55. 7. Rom 8: 1: Isa 1: 16, 18: t Mark 1: 15: Act 20: 21.*

C H A P. X V I.

Of Good Works.

GOOD works are only such as God hath commanded in his holy word, a & not such as without the Warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions. b a *Mic 6: 8: Rom 12: 2: Heb 13: 21: b Mat 15: 9: fsa 29: 13: Rom 10: 2: Job 16: 2: 1 Sam 15: 21, 22, 23, 1 Pet 1: 8:*

account of the body of death, and the motions thereof, it is every mans duty to repent

These good works done in obedience to Gods Commandments, are the fruits & evidences of a true and lively Faith, *c* and by them Believers manifest their thankfulness *d* strengthen their assurance, *e* edifie their Brethren, *f* adorn the profession of the Gospel, *g* stop the mouths of the adversaries, *h* & glorifie God, *i* whose workmanship they are, created in Christ Jesus thereunto, *k* that having their fruit unto holiness, they may have the end eternal life. *l* *c* Jam 2: 18, 22: *d* Psa 116: 12, 13: 1 Pet 2: 9. *e* 1 John 2: 3, 5. 2 Pet 1: 5, 6, 7, 8, 9, 10: *f* 2 Cor 9: 2: Mat 5: 16: *g* Tit 2 5: 9: 11, 12: 1 Tim 6: 1: *h* 1 Pet 2: 15: *i* 1 Pet 2: 12: Phil 1: 11: John 15: 8. *k* Eph 2: 10: 1 Rom 6: 22:

I I L.

Their ability to do good works is not at all of themselves, but wholly from the spirit of Christ: *m* And that they may be enabled thereunto, besides the Graces they have already received, there is required an actual influence of the same holy Spirit to work in them to will and to do, of his good pleasure; *n* Yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the Grace of God that is in them *o* *m* John 15: 4 6:

Exch

Ezek 36: 26, 27: 11 Phil 2: 13. & 4: 13: 2
Cor 3: 5: 70 Phil 2: 12: Heb 6: 11: 12: 2 Pet
1: 3, 5, 10, 11: Isa 64: 7: 2 Tim 1: 6: Acts
26: 6, 7. Jude 20, 21:

IV.

They who in their Obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, & to do more then God requires, as that they fall short of much, which in duty they are bound to do. p Luk 17: 10: Neb 13: 22: Job 9: 2, 3: Gal: 5: 17:

V.

We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the Glory to come; & the infinite distance that is between us, and God, whom by them we can neither profit nor satisfy for the debt of our former Sins; q but when we have done all we can, we have done but our duty, & are unprofitable servants: r And because as they are good, they proceed from his Spirit, / and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgments. r q

Rom 3: 20: & 4: 2, 4, 6: Eph 2: 8, 9: Tit 3:

3: 5, 6, 7: Rom 8: 18: Psa 16: 2: Job 22: 23:
 & 35: 7, 8: 1 Luk 17: 10: 1 Gal: 5: 22, 23:
 & Isa 64: 6: Gal 5: 17: Rom 7: 15, 18: Psa
 143: 2: & 130: 3:

V I.

Yet notwithstanding, the persons of Believers being accepted through Christ, their good works also are accepted in him, *u* not as tho' they were in this life wholly unblameable and unproveable in Gods sight, *w* but that he looking upon them in his Son is pleased to accept and reward that which is sincere, altho' accompanied with many weakneses & imperfections. *x* *u* Eph 1: 6: 1 Pet 2: 5: Exod 28: 38: Gen: 4: 4: Heb: xi: 4: *w* Job 9: 20: Psa 141: 2: Psal 3: 12: *x* Heb xiii: xx, xxi: 2 Cor viii: xii: Heb vi: x: Mat xxv: xxi, xxiii:

V I I.

Works done by unregenerate men although for the matter of them they may be things which God commands, and of good use both to themselves and to others: *y* yet because they proceed not from an heart purified by Faith, *z* nor are done in a right manner, according to the Word, *a* nor to a right end, the Glory of God; *b* they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God; *c* and yet their neglect

neglect of them is more sinful and displeasing to God. *d* y 2 Kings 10. 30, 31. 1 Kings 21 27. 29. Phil 1. 15, 16, 18. 2 Gen 4. 5. Heb 11. 4; 6. a 1 Cor 13. 3. Isa 1. 12: b Mat 6. 2, 5, 16. c Hag 2. 14. Tit 1. 15. Amos 5. 21, 22. Hos. 1. 4. Rom 9. 16. Tit 3. 5. d Psa 14. 4. & 36. 3. Job 21. 14, 15. Mat 25. 41, 42, 43, 45. Mat 23. 23.

CHAP. XVII.

Of the Perseverance of the Saints.

THEY whom God hath accepted in his beloved, effectually called and Sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved. a Phil 1. 6. 2 Pet 1. 10. John 10. 28, 29. 1 John 3. 9. 1 Pet 1. 5, 9.

I I.

This Perseverance of the Saints depends not upon their own free will, but upon the immutability of the Decree of Election, from the free and unchangeable love of God the Father, b upon the efficacy of the merit and intercession of Jesus Christ, c and Union with him, d the Oath of God, e the abiding of his Spirit and the seed of God within them, f and the

H

nature

nature of the Covenant of Grace, *g* from all which ariseth also the certainty and infallibility thereof *b b* 2 *Tim* 2. 18, 19. *Jer* 31. 33. *c* *Heb* 10. 10, 14. & 13. 20, 21. & 9. 12, 13, 14, 15. *Rom* 8. 33. to end *Jobn* 17. 11, 24. *Luke* 22. 32. *Heb* 7. 25. *d* *Jobn* 17. 21. *e* *Heb* 6. 17, 18. *Psal* 89. 35, 36. *f* *Jobn* 14. 16, 17. *i* *Jobn* 2. 27. & 3. 9. *g* *Jer* 32. 40. *h* *Jobn* 10. 28. 2 *Thess* 3. 3. *i* *Jobn* 2. 19.

I I I.

And though they may through the temptation of Satan, and of the world, the prevalency of Corruption remaining in them, & the neglect of the means of their preservation, fall into grievous sins, *i* and for a time continue therein, *k* whereby they incur Gods displeasure, *l* and grieve his holy Spirit, *m* come to have thir graces and comforts impaired, *n* have their hearts hardned, *o* and their Consciences wounded, *p* hurt and scandalize others, *q* and bring temporal judgments upon themselves, *r* yet they are and shall be kept by the power of God through Faith unto Salvation *s* *i* *Mat* 26. 70, 72, 74. *k* *Psal* 51. Title & v. 14. *l* *Isa* 64. 5. 7, 9. 2 *Sam* 11. 27. *m* *Eph* 4. 30. *n* *Psa* 51. 8. 10, 12. *Rev* 2. 4. *Cant* 5. 2, 3, 4. 6. *o* *Isa* 63. 17. *Mark* 6. 52 & 16. 14. *p* *Psal* 32. 3, 4. & 51. 8. *q* 2 *Sam* 12. 14. *r* *Psa* 89. 31, 32. *i* *Cor* 11. 30, 31, 32. *f* *1 Pet* 1. 5. *i* *Thess* 5. 23.

C H A P. XVIII.

Of the Assurance of Grace and Salvation.

Although temporary believers, & other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and state of Salvation, *a* which hope of theirs shall perish, *b* yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good Conscience before him may in this life be certainly assured that they are in the state of grace, *c* and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed. *d* *a* *J* *b* 8 13 14 *Mic* 3 11. *Deut* 29 19. *John* 8. 41 *b* *Mat* 7 22 23 *c* 1 *John* 2. 3. & 3. 14, 18, 19, 21, 24. & 5. 13 *d* *Rom* 5. 2, 5.

I I.

This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope, *e* but an infallible assurance of Faith, founded on the blood and Righteousness of Christ revealed in the Gospel, *f* and also upon the inward evidence of those Graces unto which promises are made, *g* and on the Immediate witness of the Spirit, testifying our Adoption, *h* and as a fruit thereof, leaving the heart more humble and holy. *e* *H* *b* 6 11

19. f *Heb* 10. 19, 20. *Rom* 3. 22. g 2 *Pet* 1. 4, 5, 10, 11. i *John* 2, 3. & 3. 14 2 *Cor* 1. 12. h *Rom* 8. 15, 16 i *Psal* 51. 12, 17. 2 *Cor* 7. 1.

I I I.

This infallible assurance doth not so belong to the essence of Faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; & yet being inabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means attain thereunto: / And therefore it is the duty of every one to give all dilligence to make their calling & Election sure, m that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; n so far is it from inclining men to looseness. o k 1 *Job*. 5. 13 *Iſa* 50. 10. *Mt* 9. 24 *Psal* 88. *Per tot Pſa*. 77. 1. to 12. l 1 *Cor* 2. 1, 2. i *John* 4. 13. *Heb* 6. 11, 12 *Eph* 3. 17, 18, 19. m 2 *Pet*. 2. 10 n *Rom* 5. 1, 2, 5. *Rom* 14. 7. & 15. 3. *Eph* 1. 3, 4. *Pſa* 4. 6, 7. & 119. 32. o 1 *John* 3. 2, 3 *Pſa* 1. 3, 4 1 *John* 2. 1, 2. *Rom* 6, 12. *Tit* 2. 11, 12, 14 2 *Cor* 7. 1. *Rom* 8. 1, 12, 1 *John* 1. 6, 7.

I V.

True Believers may have the assurance of their salvation divers ways shaken diminished and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the Conscience, and grieveth the Spirit by some sudden or Vehement Temptation, by Gods withdrawing the light of his Countenance, suffering even such as fear him to walk in darkness, and to have no light; yet are they neither utterly destitute of that seed of God, and life of Faith, that love of Christ and the Brethren, that sincerity of heart and Conscience of duty, out of which by the operation of the Spirit, this assurance may in due time be revived, and by the which in the mean time they are supported from utter despair. *r p Cant 5. 2, 3, 6. Psal 51. 8, 12, 14. Eph 4. 30, 31. Psa 77. 1 to 10. Mat 26. 69, 70, 71, 72. Psa 31. 22. & 88. per tot Isa 51. 10. q 1 John 3. 9 Luke 22: 32: Job 13: 15: Psal 73: 15: & 51: 8, 12: Isa 50: 10: r Mic 7: 8, 9: Jer 32: 40: Isa 54: 7, 8, 9, 10: Psa 22: 1: & 88: per tot*

C H A P. XIX.

Of the Law of God.

GOD gave to Adam a Law of universal Obedience written in his heart, and a par-

particular precept of not eating the fruit of the tree of knowledge of good and evil, as a Covenant of Works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience, promised life upon the fulfilling, and threatned death upon the breach of it, and indued him with power and ability to keep it. a *Gen* 1: 26, 27: & 2: 17: *Rom* 2: 14, 15: & 10: 5: & 5: 12, 19: *Gal* 3: 10, 12: *Eccle* 7: 29: *Job* 28: 28;

I I.

This Law so written in the heart, continued to be a perfect Rule of Righteousness after the fall of Man, and was delivered by God on Mount Sinai in ten Comandments, & written in two Tables, *b* the four first Commandments containing our duty towards God, and the other six our duty to Man. *c b Jam* 1: 25 & 2: 8, 10, 11, 12: *Rom* 13: 8, 9: *Deut* 5: 2 & 10: 4: *Exod* 34: 1: *c Mat* 22: 37, 38, 39, 40:

I I I.

Besides this Law commonly called Morral God was pleased to give the people of Israel, as a Church under age, Ceremonial Laws, containing several Typical Ordinances, partly of Worshipping, prefiguring Christ, his Graces, Actions, Sufferings and Benefits, *d* and partly holding forth diverse Instructions of moral Duties:

Duties : *e* All which Ceremonial Laws being appointed only to the time of Reformation, are by Jesus Christ the true Messiah and only Law-giver, who was furnished with power from the Father for that end, abrogated and taken away. *f d* Heb 9: Chap Heb 10: 1: Gal 4: 1, 2, 3: Col 2: 17: *e* 1 Cor 5: 7: 2 Cor 6: 17: Jude v 23: *f* Heb 9: 10, 11: Jam 4: 12: Heb 7: 12: Col 2: 14, 16, 17: Dan 9: 27: Eph 2: 15, 16:

I V.

To them also he gave sundry Judicial Laws, which expired together with the state of that People, not obliging any now by virtue of that Institution, their general equity only being still of moral use *g* Exod 21: chap Exod 22: 1: 10 29: Gen 49: 10: with 1 Pet: 2: 13, 14: Mat 5: 17: with v 38, 39: 1 Cor 9: 8: 9, 10

V.

The Moral Law doth forever bind all, as well justified persons as others, to the Obedience thereof; *b* and that not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator, who gave it: *i* neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation. *k h* Rom 13: 8, 9, 10: Eph

6: 1, 2: 1 John 2: 3, 4 7, 8: 1 Jam 2, 10,
11: k Mat 5: 17, 18, 19: James 2: 8.

V I.

Although true Believers be not under the Law, as a Covenant of Works, to be thereby justified or condemned, *l* yet it is of great use to them as well as to others, in that, as a Rule of Life, informing them of the will of God, and their duty, and directs and binds them to walk accordingly, *m* discovering also the sinful pollutions of their nature, hearts and lives, *n* so as examining themselves thereby, they may come to further conviction of, humiliati- on for, and hatred against sin, *o* together with a clearer sight of the need they have of Christ, and the perfection of his Obedience. *p* It is likewise of use to the Regenerate, to restrain their Corruptions, in that it forbids sin, *q* and the Threatnings of it serve to shew what even their sins deserve, and what Afflictions in this Life they may expect from them, al- though freed from the curse thereof threatned in the Law. *r* The Promises of it in like manner shew them Gods approbation of Obedience, and what Blessings they may ex- pect upon the performance thereof, *s* altho' not as due to them by the Law, as a Cove- nant of Works, *t* so as a Mans doing good, & refraining from Evil, because the Law en- courageth to the one, and deterreth from the other,

others, is no evidence of his being under the Law, and not under Grace. u 1 Rom 6. 14. Gal 2 16. & 3. 13. & 4. 4, 5. Acts 13. 39. Rom 8. 1. m Rom 7 12, 22, 25 Psalm 1 9 4, 5, 6. 1 Cor 7. 19 Gal 5. 14, 16, 18, 19, 20, 21, 22, 23. n Rom 7. 7. & 3 20. o Jam 1. 23, 24, 25. R m 7. 9, 14, 24 p Gal. 3. 24 Rom 7 24 25 & 8 3, 4. q Jam 2. 11. P/al 119 101, 104, 128. r Ezra 9. 13, 14. P/al 89. 30, to 35. f Lev 26. 3, to 14 with 2 Cor 6. 16. Eph 6 2, 3. P/a 7. 11. Mat 5. 5 P/a 19. 11. t Gal 2. 16 Luke 17. 10 u Rom 6 12, 14 1 Pet 3 8, 9. 10, 11, 12. with P/a 34 12, to 16. Heb 12. 28, 29.

V I L

Neither are the forementioned uses of the Law contrary to the grace of the Gospel, but doe sweetly comply with it, w the Spirit of Christ subduing and enabling the will of man to doe that freely and chearfully, which the will of God revealed in the Law required to be done. x w Gal 3, 21. x Ezek 36. 26, 27. Heb 8 10. Jer 31. 33.

C H A P. X X.

Of the Gospel and of the extent of the Graces thereof.

THE Covenant of Works being broken by sin, & made unprofitable unto lie,
I God

God was pleased to give unto the Elect the promise of Christ, the seed of the Women, *b* as the means of calling them, and begetting in them Faith & Repentance: *c* In this promise, the Gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and Salvation of Sinners *d* *a* Rom 8. 3. Gal 3. 12 *b* Gen 3. 15. Gal 4. 4. 5. Rev 13. 8. *c* 1 Cor 1. 23, 24, 26. Jam 1. 18. Rom 10 8. Act 11. 15, 18. *d* 1 Cor 2. 2.

I I.

The promise of Christ, & Salvation by him is revealed only in and by the Word of God; *e* neither doe the Works of Creation or Providence, with the light of Nature, make discovery of Christ, or of Grace by him, so much as in a general or obscure way; *f* much less that men destitute of the Revelation of him by the Promise or Gospel, should be enabled thereby to attain saving Faith or Repentance *g* *e* Ma 11. 27. 2 Tim 1. 10. *f* Rom 1. 19, 20. Eph 2. 12 Rom 16 29, 26 Eph 3. 9. *g* 1 Cor 1. 21. Rom 10 14. 15 Prov 29. 18.

I I I.

The revelation of the Gospel unto sinners made in diverse times, & by sundry parts, with the addition of promises and Precepts for the obedience required therein, as to the Nations
and

and Persons to whom it is granted, is meerly of the sovereign Will and good Pleasure of God, *b* not being annexed by vi tue of any promise to the due improvement of Mens natural abilities, by virtue of Common light received without it, which none ever did make, or can so doe: *i* And therefore in all Ages the Preaching of the Gospel hath been granted unto Persons and Nations, as to the extent or straightning of it, in great variety, according to the Counsel of the Will of God. *k* *Hob* 1. 1, 2. *Deut* 7. 7, 8. *Psal* 147. 19. 20. *Mat* 21 43. & 11. 25, 26. *i* *John* 1. 13. & 3. 6. *Rom* 9 16 *Phil* 1. 13. *John* 15. 5. *1 Cor* 2. 14 *R m* 8 7 *k* *Amos* 3 2. *Mat* 28. 19. & 21 43. *Eph* 1. 11.

I V.

Although the Gospel be the only outward means of revealing Christ and saving Grace, & is as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickned or regenerated, there is moreover necessary an Effectual, Irresistable work of the Holy Ghost upon the whole soul, for the producing in them a new spiritual life, without which no other Means are sufficient for their Conversion unto God. *1 Eph* 2. 5. *Tit* 3 5. *John* 16. 7, 10 12. *Acts* 16: 14. *Eph* 1. 19, 20. *1 Thes* 5. 23. *John* 3. 6. *Gal* 2. 8. *1 Cor* 3. 6, 7.

CHAP. XXI.

Of Christian Liberty, and Liberty
of Conscience.

THE Liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the Rigour and Cure of the Law, *a* and in their being delivered from this present evil World, Bondage to Satan, and dominion of sin, *b* from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting Damnation, *c* as also in their free access to God, *d* and their yielding Obedience unto him, not out of slavish fear, but *a* child like love and Willing mind : *e* All which were common also to Believers under the Law, for the substance of them, *f* but under the New-Testament the liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, the whole legal administration of the Covenant of Grace, to which the Jewish Church was subjected, *g* and in greater boldness of access to the Throne of Grace, *h* and in fuller communications of the free spirit of God, than Believers under the Law did ordinarily partake of. *i*

a Tit 2. 14. 1 Thess 1. 10 Gal 3. 13.

b Gal 1: 4 Col 1. 13. Acts 26. 18 Rom 6. 14.

c Rom 8 28 Psal 119 71. 1 Cor 15. 54, 55.

d Rom 5. 1, 2. *e* Rom 8. 14, 15.

f John

1 John 4. 18. f Gal 3 13, 14 g Gal 4. 1. ta 7.
 & 5. 1. Act 15. 10, 11 h Heb 4. 14, 16. &
 10. 19, to 22. i John 7. 38, 39. 2 Cor 13, 17, 18

I I.

God alone is Lord of the Conscience, & hath left it free from the Doctrines and Commandments of Men, which are in any thing contrary to his Word or not contained in it, so that to believe such Doctrines, or to obey such Commands out of Conscience, is to betray true Liberty of Conscience, and the requiring of an implicit faith, and an absolute and blind Obedience, is to destroy Liberty of Conscience, and Reason also. n k Jam 4. 12.
 Rom 14. 4. 1 Acts 4. 19. & 5. 29. 1 Cor 7. 23
 Mt 23. 8, 9. 10. 2 Cor 1. 24: Mat 15: 9: m
 Col 2. 10, 22, 23: Gal 1: 10: & 2. 2, 4. 5:
 & 5: 1: n Rom 10: 11: & 14: 23: Isa: 8: 20:
 Acts 17. 11: John 4: 22: Hos 5: 11: Jer 8: 9

I I I.

They who upon pretence of Christian Liberty do practice any sin, or cherish any lust, as they do thereby pervert the main design of the Grace of the Gospel to their own destruction; so they wholly destroy the end of Christian Liberty, which is that being delivered out of the hands of our enemies, we might serve the Lord without fear, in Holiness and Righteous-

teousness before him all the days of our life
Gal 3: 13: 1 Pet 2: 16: 2 Pet 2, 19: John 8: 34 Luk 1: 74, 75:

CHAP. XXII.

Of Religious Worship, and of the Sabbath Day.

THE light of Nature sheweth that there is a God, who hath Lordship and Sovereignty over all, is Just, Good, & doth Good unto all, and is therefore to be Feared, Loved, Praised, called upon, trusted in, and served with all the Heart and all the Soul, and with all the might: *a* But the Acceptable way of Worshiping the true God is instituted by himself, and so limited by his own revealed will, that he may not be Worshiped according to the Imaginations and devices of Men, or the suggestions of Satan under any visible representations, or any other way not prescribed in the holy Scripture. *b* *a Rom 1: 20: Act 17: 24: Psal 119: 64: Jer 10: 7: Psa 21: 23: & 18: 3: Rom 10: 12: Psa: 62: 8: Josh 24: 14: Mark 12: 33: b Deut 12: 32: Mat 15: 9: Act 17: 25: Mat: 4: 9, 10: Deut 4: 15, 10: 20: Exod 20: 4, 5: Col 2: 23:*

I I.

Religious Worship is to be given to God the Father,

Father, Son, and Holy Ghost, and to him alone; *c* not to Angels, Saints, or any other Creatures; *d* and since the Fall, not without a Mediator, nor in the Mediation of any other but of Christ alone *e c* *Mat* 4: 10: *John* 5: 23: & 2 *Cor* 13: 14. *d* *Col* 2: 18. *Rev* 19: 10: *Rom* 1: 25 *e* *John* 14: 6: 1 *Tim* 2: 5: *Eph* 2: 18: *Col* 3: 17:

I I I.

Prayer with Thanksgiving, being one special part of natural Worship, *f* is by God required of all Men; *g* but that it may be accepted, it is to be made in the name of the Son, *h* by the help of the Spirit. *i* according to his Will, *k* with Understanding, Reverence, Humility, Fervency, Faith, Love, and Perseverance: *l* & when with others in a known Tongue. *m f* *Phil* 4: 6 *g* *Psal* 65: 2: *h* *John* 14: 13 14: 1 *Pet* 2: 5: *i* *Rom* 8: 26: *k* 1 *Joh* 5: 14: 1 *Psa* 47: 7: *Ecc* 5: 1, 2: *Heb* 12: 28: *Gen* 18: 27: *James* 5: 10: *Mark* 11: 24: *Mat* 6: 12, 14, 15: *Col* 4: 2: *Eph* 6: 18: *m* 1 *Cor* 14: 14:

I V.

Prayer is to be made for things lawful, *n* & for all sorts of Men Living, or that shall Live hereafter, *o* but not for the Dead, *p* nor for those of whom it may be known that they have sinned the sin unto Death *q* *n* 1 *John* 5: 5:

14: o 1 Tim 2: 1, 2: Jobn 17: 20: 2 Sam 7: 29 Ruth 4: 12: p 2 Sam 12: 21, 22, 23: with Luke: 16: 25, 26: Rev 14: 13: q 1 John 5: 16:

V.

The Reading of the Scriptures, ⁊ Preaching, / and hearing the Word of God, ⁊ Singing of Psalms, ⁊ as also the Administration of Baptism and the Lords Supper are all parts of religious Worship of God, to be performed in obedience unto God with understanding, Faith, reverence and Godly fear ⁊ Solemn Humiliations with Fastings, ⁊ and Thanksgiving upon special occasions, ⁊ are in their several times and seasons to be used in an holy and religious manner ⁊ 1 Acts 15: 21: Rev 1: 3 f 2 Tim 4: 2: t Jam 1: 21, 22: Act 10: 33 Mat 13: 19: Heb 4. 2 Isa 66. 2. u Col 3. 16. Eph 5. 19 James 5. 13. w Matt. 28 19 1 Cr 11 23 to 29 Acts 2 41 42 x Joel 2 12 Esther 4 16 Mark 9 29 1 Cr 7 5 y Psa 107 per tot Esther 9 22 z Heb 12 28

V I.

Neither Prayer, nor any other part of Religious Worship, is now under the Gospel either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed. a But God is to be Worshiped every where b in Spirit and in truth, c

as in private Families *d* daily; *e* and in
secret each one by himself, *f* so more
solemnly in the Publick Assemblies, which
are not carelessly nor wilfully to be neglected
or forsaken, when God by his Word or Pro-
vidence calleth thereunto. *g* *a* *John* 4. 21.
b *Mal.* 1. 11. *i* *Tim.* 2. 8. *c* *John* 4. 23, 24
d *Jer.* 10. 25. *Deut.* 6. 6, 7. *Job* 1. 5. *2 Sam* 6.
18, 20. *1 Pet.* 3. 7. *Acts* 10. 2. *e* *Mat.* 6. 11
f *Mat.* 6. 6. *Eph.* 6. 18. *g* *Isa.* 56. 6, 7. *Heb* 10.
25. *Prov.* 1. 20, 21, 24. *Or* 8. 34 *Acts* 13. 42.
Luke 4. 16. *Acts* 2. 42.

V I I.

As it is of the Law of Nature, that in gene-
ral a proportion of time by Gods appointment
be set apart for the Worship of God; so by
his Word in a positive, Moral and Perpetual
Commandment, binding all men in all Ages,
he hath particularly appointed one day in
seven for a Sabbath to be kept holy unto him,
which from the beginning of the World to the
Resurrection of Christ, was the last day of the
Week, and from the Resurrection of Christ
was changed into the first day of the Week, *i*
which in Scripture is called the Lords day, *k*
and is to be continued to the end of the World
as the Christian Sabbath, *l* the observation of
the last day of the Week being abolished *m*
h *Exod.* 20. 8, 10. *Isa.* 56. 2, 10. 7. *i* *Gen* 2. 2.
j *1 Cor* 6. 1, 2. *Acts* 20. 7. *k* *Rev.* 1. 10. *l* *Exod*
20.

20. 8, 10. with *Matth* 5. 17, 18. in *Col.* 2. 16,
17. *Heb* 4. 9, 10.

V I I I.

This Sabbath is then kept holy unto the Lord, when Men after a due preparing of their hearts, and ordering their common affairs beforehand, do not only observe an holy rest all the day, from their own works, words, and thoughts about their Worldly Employments and Recreations, *n* but also are taken up the whole time in the Publick and Private Exercises of his Worship, and in the duties of necessity and mercy. *o* in *Exod* 20. 8. & 16. 23, to 20. and 13. 12, to 18. *Isa.* 58. 13. *Neb* 13. 15, to 23. *o* *Isa* 58. 13. *Mat* 12. 1, to 14.

C H A P. XXIII.

Of Lawful Oaths and Vows.

A Lawful Oath is a part of religious Worship *a* wherein the Person Swearing in Truth, Righteousness and Judgment solemnly calleth God to Witness what he asserteth or promiseth, and to Judge him according to the Truth or Falshood of what he Swareth. *b*
a *Deut* 10. 20 *b* *Jer* 4. 2. *Exod* 20. 7. *Lev.* 19. 12. *2 Cor* 1. 23. *2 Chron* 6. 22, 23

II.

The name of God only is that by which men ought to Swear, and therein it is to be used with all holy fear & reverence: *c* Therefore to Swear vainly or rashly by that glorious and dreadfull name or to swear at all by any other thing, is sinful, & to be abhorred: *d* yet as in matters of weight and moment an Oath is warranted by the Word of God under the New Testament, as well as under the Old, *e* also a Lawful Oath, being imposed by Lawful Authority in such matters ought to be taken, *f* *c* Deut 6. 13. *d* Exod 20. 7. Jer 5. 7. *e* Mat 5. 34, 35, 36 *f* Jam 5. 12 *e* Heb 6. 16. 2 Cor 1. 23 Isa 65. 16 *f* 1 Kings 8. 31. Neb 13. 25. Ezr 10. 5.

III.

Whosoever taketh an Oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an Act, and therein to avouch nothing but what he is fully perswaded is the truth: *e* neither may any man bind himself by an Oath to any thing but what is good and just, and what he believeth so to be and what he is able and resolved to perform: *b* Yet it is a Sin to refuse an Oath touching any thing that is good and just, being Lawfully imposed by Authority: *i*

K 2

g Exod

g *Exod* 20. 7. *Jer* 4. 2. h *Gen* 24. 1, 2, 3, 5, 6, 8, 9. i *Num.* 5. 19, 21. *Neb.* 5. 12. *Exo.* 22. 11.

I V.

An Oath is to be taken in the plain & common sense of the words, without equivocation or mental reservation: k It cannot oblige to sin, but in any thing not sinful being taken it binds to performance, although to a mans own hurt; l nor is it to be violated, although made to Hereticks or Infidels: m k *Jer* 4. 2. *Psal* 24. 4. l i *Sam* 25. 22, 31, 33, 34. *Psal* 15. 4. m *Ezek* 17. 16, 18, 19. *Josh* 9. 18, 19. *2 Sam* 21. 1

V.

A Vow, which is not to be made to any Creature but to God alone, is of the like nature with a promissory Oath, and ought to be made with the like Religious care, and to be performed with the like faithfulness. n *Psa* 76. 11 *Jer* 44. 25, 26. *Psal* 50. 14. & 65. 1. *Isa* 19. 21 *Ecc* 5. 4, 5, 6. *Psal* 61. 8. & 66. 13, 14

V I.

Popish monastical Vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection that they are Superstitious and Sinful snares,

snare, in which no Christian may intangle himself. *a* Mat 19. 11, 12. 1 Cor 7. 2, 9 *Epb* 4. 28. 1 Pet 4. 2. 1 Cor 7. 23.

CHAPTER XXIV.

Of the Civil Magistrate.

GOD the supream Lord and King of all the World, hath ordained Civil Magistrates to be under him, over the People for his own glory and the publick good ; and to this end hath armed them with the Power of the Sword, for the defence and encouragement of them that do good, and for the punishment of evil doers : *a* Rom 13. 1 to 4. 1 Pet 2. 13, 14.

I F

It is Lawful for Christians to accept & execute the Office of a Magistrate, when called thereunto : *b* in the management whereof as they ought especially to maintain Piety, Justice and Peace, according to the wholsom Laws of each Commonwealth ; *c* so for that end they may Lawfully now under the new-Testament wage War upon just & necessary occasion. *d* *b* Pro 8 15, 16. Rom 13. 1, 2, *a*. *c* P/al 2. 10, to 12. 1 Tim 2. 2. P/al 82 3, 4. 2 Sam 23. 3. 1 Pet 2. 13 *d* Luk 3 14 Ro 13 4 Mat 8. 9, 10. Act 10. 1, 2. Rev 17. 14. 16

They who upon pretence of Christian liberty shall oppose any Lawful power, or the lawful exercises of it, resist the Ordinance of God, and for their publishing of such opinions, or maintaining of such practices as are contrary to the Light of nature, or to the known principles of Christianity, whether concerning faith, worship or conversation, or to the power of Godliness, or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them are destructive to the external peace & order which Christ hath established in the Church, they may Lawfully be called to account, and proceeded against by the censures of the Church, and by the power of the Civil Magistrate; yet in such differences about the Doctrines of the Gospel, or ways of the Worship of God, as may befall men exercising a good conscience, manifesting it in their Conversation, and holding the foundation, & duly observing the Rules of peace and order, there is no warrant for the Magistrate to abridge them of their liberty.

I V

It is the Duty of People to pray for Magistrates, to honour their Persons, to pay them Tribute and other dues, to obey, their lawful com-

commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the Magistrates just and legal Authority, nor free the people from their due Obedience to him: from which Ecclesiastical persons are not Exempted, much less hath the Pope any power or Jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives if he shall judge them to be hereticks, or upon any other pretence whatsoever. *1 Tim 2. 12*

1 Pet 2. 17. Rom 13. 6, 7. & 13. 5 Tit 3. 1
1 Pet 2. 13, 14, 16. Rom 13. 1. 1 King 2. 35
Act 25. 9, 10, 11. 2 Pet 2. 1, 10, 11 Jude v 8,
to 11. 2 Thess 2. 4. Rev 13. 15, 16, 17.

CHAP. XXV.

Of Marriage.

Marriage is to be between one Man and one Woman: neither is it Lawful for any man to have more then one Wife, nor for any Woman to have more then one Husband at the same time. *a Gen 2 24 Mat 19 5, 6 Prov 2. 17*

II

Marriage was ordained for the mutual help of Husband and wife, *b* for the increase of man-

Mankind with a Legitimate Issue, and of the Church with an holy seed, *e* and for preventing uncleanness *d* *b* *Gen* 2. 18 *6* *Mal* 2. 15 *d* *1 Cor* 7. 2, 9

I I I

It is Lawful for all sorts of people to marry, who are able with judgment to give their consent *e* Yet it is the duty of Christians to marry in the Lord, *f* and therefore such as profess the true reformed Religion, should not marry with Infidels, Papists, or other Idolaters; neither should such as are Godly, be unequally yoked by marrying such as are Wicked in their Life, or maintain damnable Heresie. *g*
e *Heb* 13. 4. *1 Tim* 4. 3. *1 Cor* 7. 36, 37, 38. *Gen* 24. 57, 58. *f* *1 Cor* 7. 39. *g* *Gen* 34. 14. *Exod* 34. 16. *Deut* 7. 3, 4. *1 King* 11. 4 *Neh* 13. 25, 26, 27. *Mal* 2. 11, 12. *2 Cor* 6. 14

I V.

Marriage ought not to be within the degrees of Consanguinity or affinity forbidden in the Word, *b* nor can such Incestuous Marriages ever be made Lawful by any Law of man, or consent of parties, so as those Persons may live together as Man and Wife *i* *h* *Lev* 18 chap *1 Cor* 5. *1 Amos* 2. 7. *i* *Mark* 6. 18. *Lev* 18. 24, to 29.

CHAP

CH A P XXVI

Of the Church.

THE Catholick or Universal Church, which is invisable, consists of the whole number of the Elect, that have been, are, or shall be gathered into one under Christ the head thereof, and the Spouse, the Body, the fulness of him that filleth all and in all. *a Eph. 1. 10, 22, 23. & 5. 23, 27, 32. Col 1. 18.*

I I

The whole body of men throughout the World, professing the faith of the Gospel, & obedience unto God by Christ according unto it, *b* not destroying their own profession by any errors everting the foundation, *c* or unholiness of Conversation, they *d* and their Children *e* with them are, and may be called the visible Catholick Church of Christ, *f* although as such it is not intrusted with any Officers to rule or govern over the whole body. *g*
b 1 Cor 1. 2. c Col 2. 19. 1 Tim 1. 19, 20 d 2 Tim 2. 19 Tit 1. 16 e 1 Cor 7. 14 Act 2. 19. Exek 16. 20, 21. Rom 11. 16. Gen 17. 7 f 1 Cor 12. 12, 13 Rom 15. 9, 10, 12 g Eph 4. 8, 11, 12. Rom 12. 6, 7, 8. 1 Cor 12. 18, 19, 20.

I I I

The purest Churches under heaven are subject both to mixture & error, *b* & some have

so degenerated as to become no Churches of Christ, but Synagogues of Satan: i Nevertheless Christ always hath had, & ever shall have a visible Kingdom in this world, to the end thereof of such as believe in him, and make profession of his name. *k h 1 Cor 11. 12 Rev 2. 3 chapters Mat 12. 24, to 30, 42. i Rev 28. 2 Rom 11. 18, to 23. k Mat 16. 18. Psal 72. 17 & 102. 28 Mat 28. 19, 20.*

I V

There is no other head of the Church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be head thereof, but is that Antichrist, that man of Sin, and son of Perdition, that exalteth himself in the Church against Christ & all that is called God, whom the Lord shall destroy with the brightness of his coming. *m 1 Col 1. 18 Eph 1. 22. m Mat 23. 8, 9, 10. 2 Thes 2. 3, 4, 8, 9. Rev 13. 6*

V

As the Lord in his care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages for the good of them that love him, and his own glory: n so according to his promise, we expect that in the latter days, Antichrist being destroyed, o the Jews called, p and the adversaries of the Kingdom of his dear Son broken,

q the

q the Churches of Christ being enlarged and edified through a free & plentiful communication of light and grace, shall enjoy in this world a more quiet peaceable and glorious condition then they have enjoyed. *1 Cor 7 1 to 51 & 14 22. & 8. 1. with 9 3 10 2 Thes 2 8, 9, 10. Rev 18. 2, 3, 21 & 17 16 p Rom 10. 1 & 11 23, 20 32 q Psal 110. 1 & 2 9. 1 Isa 11 9. Job 2. 28, 29. Isa 2 2, 3, 4 Mic 4. 3 Psal 87. 2 to end Dan 7. 17.*

CHAP. XXVII.

Of the Communion of Saints.

ALL Saints that are united to Jesus Christ their Head by his Spirit and Faith, although they are not made thereby one person with him have fellowship in his Graces, Sufferings, Death, Resurrection and Glory: *b* And being united to one another in love, they have communion in each others gifts & graces, *c* and are obliged to the performance of such dutys, publick and private, as do conduce to their mutual good, both in the inward and outward Man. *d* *a* *Col 1 18, 19. 1 Cor. 8 6 Isa. 42. 8 1 Tim 6. 15, 16, Psal 45. 7. with Heb 1. 8, 9 b 1 John 1 3. Eph 3. 16, 19. Job 1. 16 Eph 2. 5, 6. Phil 3 10. Rom 6 5, 6. 2 Tim 2. 12. c Eph 4. 15, 16. 1 Cor 12. 7 & 3. 21, 22, 23. Col 2 19. d 1 Thes 5. 11, 14. Rom 1. 11, 12, 14. 1 John 3. 16, 17, 18. Gal 6 10.*

All Saints are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification, * as also in relieving each other in outward things, according to their several abilities, and necessities : which communion, though especially to be exercised by them in the relations wherein they stand, whether in Families or Churches, † yet as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus g
c Heb 10 24, 25. Act 2. 42 46 Isa 2. 3. 1 Cor 11 20 † Eph 6 2, 4, 5, 9. & 5. 22, 10 26. 1 Tim 5. 8. Gal 6. 10 g Act 2. 44, 45. 1 Job 3. 17. 2 Cor 8. & 9 chapters Act 11 29, 30.

C H A P XXVIII.

Of the Sacraments.

Sacraments are holy Signs and Seals of the Covenant of Grace, * immediately instituted by Christ, b to represent him and his benefits and to confirm our interest in him, c and solemnly to engage us to the service of God in Christ, according to his Word. d a
Rom 4 11. Gen 17. 7, 10. b Mat 28 19. 1 Cor 11. 23. c 1 Cor 10. 16. & 11. 25, 26. d Rom 6. 3, 4. 1 Cor 10. 16. 21

I I

There is in every Sacrament a spiritual relation, or Sacramental union between the sign and the thing signified ; whence it comes to pass that the names and effects of the one are attributed to the other. *e Gen 17. 10. Mat 26. 27, 28. Tit 3 5.*

I I I

The grace which is exhibited in or by the Sacraments rightly used, is not conferred by any power in them, neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it, *f* but upon the work of the Spirit, *g* and the word of Institution, which contains together with a precept authorizing the use thereof, a promise of benefit to worthy receivers. *b f Rom 2 28, 29. 1 Pet 3. 21. g Mat 3. 11. 1 Cor 12. 13 h Mat 26. 27, 28. and 28. 19, 20.*

I V

There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Lords Supper ; neither of which may be dispenced by any but by a Minister of the word lawfully called. *i Mat 28. 19. 1 Cor 11. 20, 23. & 4 1. Heb 5. 4.*

V The

The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the new. *k* 1 Cor. 10. 1, 2, 3, 4.

CHAP. XXIX.

Of Baptism.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, *a* to be unto the party baptized a sign and Seal of the Covenant of Grace, *b* of his ingrafting into Christ, *c* of regeneration, *d* of remission of sins, *e* and of his giving up unto God through Jesus Christ to walk in newness of life; *f* which Ordinance is by Christs own appointment to be continued in his Church until the end of the World. *g* *a* Mat 28. 19. *b* Rom 4. 11. with Col 2. 11, 12, *c* Gal 3. 27 Rom 6. 5. *d* Tit 3. 5 *e* Mark 1. 4. *f* Rom 6. 3, 4. *g* Mat 28. 19, 20.

II

The outward Element to be used in this Ordinance is Water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the holy Ghost, by a Minister of the Gospel lawfully called thereunto *b* Mat 3. 11. *Joh* 1. 33 *Mat* 28. 19, 20

Dipping of the person into the Water is not necessary but Baptism is rightly administred by pouring or sprinkling water upon the person.

Heb 9: 10, 19, 10 22. Act 2: 41. & 16: 33. Mar 7: 4.

I V

Not only those that doe actually profess Faith in, and Obedience unto Christ, & but also the Infants of one or both believing Parents are to be Baptized, and those only.

Mark 16: 15, 16. Acts 8: 37, 38, 1. Gen 17: 7, 9: with Gal 3: 9, 14: & Col 2: 11: & Act 2: 38, 39: & Rom 4: 11, 12: 1 Cor 7: 14: Mat 28: 19: Mark 10: 13, 16: Luke 18: 15;

V

Although it be a great sin to contemn or neglect this Ordinance, yet grace and salvation are not so inseparably annexed to it, as that no person can be regenerate or saved without it; nor that all that are baptized are undoubtedly regenerated.

Luk 7: 30: with Exod 4: 24, 25, 26: n Rom 4: 11: Act 10: 2, 4, 22, 31, 45, 47 & Act 9: 13, 23:

V I

The Efficacy of Baptism is not tyed to that moment of time wherein it is administred, yet

yet notwithstanding, by the right use of this Ordinance, the grace promised is not only offered, but really exhibited and conferred by the holy Ghost to such (whether of age or Infants) as that grace belongeth unto, according to the counsel of Gods own Will in his appointed time. ¶ *p* *John* 3: 5, 8: ¶ *q* *Gal* 3: 27: *Ti* 3: 5: *Eph* 5: 25, 26: *Act* 2: 38, 41.

VII

Baptism is but once to be administered to any person ¶ *Titus* 3: 5:

CHAP. XXX

Of the Lords Supper.

OUR Lord Jesus in the night wherein he was betrayed, instituted the Sacrament of his Body and Blood called the Lords Supper, to be observed in his Churches to the end of the World, for the perpetual remembrance, and shewing forth of the sacrifice of himself in his death, the sealing of all benefits thereof unto true Believers, their spiritual nourishment and growth in him, their further ingagement in and to all dutys which they owe unto him, and to be a bond and pledge of their communion with him and with each other. ¶ *a* *1 Cor* 11. 23, 24, 25, 26. & 10: 16, 17, 21: & 12 12. 11

I I

In this Sacrament Christ is not Offered up to his Father, nor any real Sacrifice made at all for remission of sin of the quick or dead, *b* but only a Memorial of that one offering up of himself upon the Cross once for all, and a spiritual Oblation of all possible praise unto God for the same, *c* so that the Popish Sacrifice of the Mass (as they call it) is most abominable, injurious to Christs own only Sacrifice, the alone propitiation for all the sins of the Elect. *d* *b* Heb 9. 22, 25, 26, 28 *c* 1 Cor II. 24, 25, 26. Mat 26. 26, 27. *d* Heb 7. 23, 24, 27. & 10. 11, 12, 14, 18.

I I I.

The Lord Jesus hath in this Ordinance appointed his Ministers to declare his word of Instruction to the People, to pray and bless the Elements of Bread and Wine, and thereby to set them apart from a common to an holy use, and to take and break the Bread, to take the Cup, & (they Communicating also themselves) to give both to the Communicants, *e* but to none who are not then present in the Congregation. *f* *e* Mat 26. 26, 27, 28. Mark 14 22, 23, 24. Luk 22 19, 20. 1 Cor II. 23, 26. *f* Act 20. 7. 1 Cor II. 20.

M

IV.

I V

Private Masses, or Receiving the Sacrament by a Priest, or any other alone, *g* as likewise the denial of the Cup to the People, *h* Worshipping the Elements, the lifting them up, or carrying them about for adoration, & reserving them for any Pretended religious use, are all contrary to the nature of this Sacrament, & to the Institution of Christ. *i g* 1 Cor 10. 16. *h* Mark 14. 23. 1 Cor 11. 25, to 30. *i* Mat 15. 9.

V

The outward Elements in this Sacrament duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly yet Sacramentally only, they are sometimes called by the name of the things they represent to wit, the Body & Blood of Christ; *k* albeit in substance and nature they still remain truly and only Bread and Wine as they were before. *l k* Mat 26. 26, 27, 28. *l* 1 Cor 11. 26, 27, 28. Mat 26. 29.

V I.

That Doctrine which maintains a change of the substance of Bread and Wine into the substance of Christs Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant
not

not to the Scripture alone, but even to common Sense and reason, overthroweth the nature of the Sacrament and hath been, and is the cause of manifold Superstitions, yea of gross Idolatries. *m* *Act* 3.21. *1 Cor* 11. 24, 25, 26. *Luke* 24. 6, 39.

V I I

Worthy Receivers outwardly partaking of the visible Elements in this Sacrament, *n* do then also inwardly by Faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified and all benefits of his death; the Body and Blood of Christ being then not corporally or carnally in, with, or under the Bread and Wine, yet as really, but spiritually present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward senses. *n* *1 Cor* 11. 28. *o* *1 Cor* 10. 16.

V I I I.

All Ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lords Table, & cannot without great sin against him whilst they remain such, partake of these holy Mysteries, *p* or be admitted thereunto; *q* yea whosoever shall Receive Unworthily, are guilty of the Body and Blood of the Lord, eating and
M 2 drink.

drinking Judgment to themselves. *r* *p* *1 Cor*
11. 27, 28, 29. 2 Cor 6. 14, 15, 16. q 1 Cor 5.
6, 7, 13. 2 Ths 3 6, 14, 15. Mat 7. 6. r 1 Cor
11. 27, 29.

CHAP. XXXI.

*Of the State of Man after Death, and of
 the Resurrection of the Dead.*

THE Bodies of men after death return to
 dust, & see Corruption, *a* but their Souls
 (which neither die nor sleep) having an Im-
 mortal subsistence, immediately return to God
 who gave them, *b* the Souls of the Righteous
 being then made perfect in Holiness, are re-
 ceived into the highest Heavens, where they
 behold the face of God in light and glory,
 waiting for the full Redemption of their Bo-
 dies: *c* And the Souls of the Wicked are cast
 into Hell, where they remain in Torment, &
 utter darkness reserved for the Judgment of
 the great day: *d* besides these two places of
 souls separated from their bodies, the Scripture
 acknowledgeth none. *a Gen 3. 19. Act 13. 36.*
b Luk 23. 43 Eccl 12. 7. c Heb 12 23. 2 Cor 5. 1,
6, 8 Phil 1. 23. Act 3. 21. Eph 4 10 d Luk 16
23, 24. Act 1. 25 Jud v 6. 1 Pet 3. 19.

I I

At the last day such as are found alive shall
 not dye, but be Changed, *e* and all the Dead

shall be raised up with the self same bodies, & none other, although with different qualities, which shall be united again to their souls forever. *f e 1 Thes 4. 17 1 Cor 15 51, 52. f Job 19 26, 27. 1 Cor 15 42, 43, 44.*

III. The Bodies of the Unjust shall by the Power of Christ be raised to dishonour; The Bodies of the just by his Spirit unto honour, & be made conformable to his own glorious Body. *Act 24. 15. John 5. 28, 29. 1 Cor 15. 42. Phil 3. 21.*

CHAP XXXII *Of the last Judgment.*

GOD hath appointed a day wherein he will Judge the World in Righteousness by Jesus Christ, *a* to whom all power and Judgment is given of the Father; *b* in which day not only the Apostate Angels shall be Judged, *c* but likewise all persons that have lived upon earth, shall appear before the Tribunal of Christ to give an account of their Thoughts Words and Deeds, and to Receive according to what they have done in the Body, whether it be good or Evil *d a Act 17 31. b John 5. 22, 27. c 1 Cor 6. 3. Jude v 6. 2 Pet 2: 4. d 2 Cor 5. 10 Eccl 12 14 Rom 2 16 & 14 10, 12. Mat 12 36, 37*

II The end of Gods appointing this day, is for the manifestation of the glory of his mercy in the Eternal Salvation of the Elect, & of his Justice

Justice in the damnation of the Reprobate, who are wicked and disobedient: for then shall the Righteous go into Everlasting Life, & receive that fulness of joy and glory, with everlasting reward in the presence of the Lord but the Wicked who know not God and obey not the Gospel of Jesus Christ, shall be cast into eternal Torments and be punished with everlasting destruction from the presence of the Lord, and from the Glory of his Power. *Mat 25. 31, to end Rom 2. 5, 6. & 9 22, 23. Mat 25 21. Act 3. 19. 2 Thes 1. 7, to 10.*

III As Christ would have us to be certainly perswaded that there shall be a Judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will he have that day unknown to men that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, Come Lord Jesus, come quickly Amen. *g f 2 Pet 3. 11, 14. 2 Cor 5. 10, 11. 2 Thes 1. 5, 6, 7. Luk 21. 27 28 Rom 8. 23, 24, 25. g Mat 24. 36, 42, 43, 44 Mark 13. 35, 36, 37. Luk 12. 35, 36. Rev 22. 20.*

FINIS.

THE
Hheads of Agreement,
Assented to by the United Ministers,
formerly called *PRESBYTERIAN*
and *CONGREGATIONAL*.

And also

Articles
For the Administration
OF
CHURCH DISCIPLINE

Unanimously

Agreed upon and consented to by the
ELDERS and MESSENGERS of
the Churches in the Colony of
CONNECTICUT in New-England.
Assembled by Delegation at *Say-Brook*
September 9th. 1708.

Phil. 3 5. *Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you*

Eph. 4 3. *Endeavouring to keep the Unity of the Spirit in the bond of Peace.*

New London Printed by Thomas Short, 1710

The PREFACE.

THERE is no Constitution on Earth hath ever been established on such sure foundations, nor so fully provided for its subsistence as the Church of God. *It being built on the Prophets and Apostles, Jesus Christ himself being the chief Corner Stone.* Hence therefore it hath from its holy hill, beheld the Ruines of the greatest States and most flourishing Empires, having continued in safety, free from the fatal Accidences of Time, and triumphed not only over the Rage of men, but also the repeated Insults of the gates of Hell. And tho' it hath been often straitned as to its extent, and lessened as to its number, yet hath remained firm on its own Basis: yea, when most reduced, it hath forever made good that Motto, *Depressa Resurgo*; and so it shall continue to the end of the World: But to the shame of its Offenders, the Church hath suffered most from the Wounds, which she hath received in the house of her Friends, from those Wolves, that have come to Her in Sheeps Cloathing. Damnable Errors and Heresies have arisen from within her, whereby she hath sometimes been cast into horrible shades of Darknes, as Rev. 9. 2 *When the bottomless pit was opened, the smoke ascending darkned the Sun and Air, Yea*

when thus grievously Blackned, a Comeliness remained still. Otherwhiles She is seen bleeding with the Wounds of *Schism and Contention*, Offensive and hurtful to Her Sacred Head and Members for the Undivided head rejoyceth in an Undivided Body *His undefiled is but one* Cant. 6. 9. As She becomes divided, She becomes defiled: And hereby also the mutual Offices of the respective Members of this undefiled one are Interrupted to the prejudice of the Whole. Whence follow great disorders, as when the Eye will not see for the Hand nor the Head take care of the Feet, nor our Union to Christ be acknowledged a sufficient bond to establish a relation between *Members in particular* 1 Cor. 12. 27. Gods Providence forever bears the upper hand in these Events, who suffers the corrupt Minds of Men to run into Errors and Divisions, *that the approved may be made manifest* 1 Cor 11. 19. Such ill minded Persons being threatned with a Wo, that are the Authors or Promoters of such Offences *The A-th-ist endeavours to overthrow the whole Constitution of Religion: The Deist to take away all that part of it, that promiseth sinners any safety from the Wrath to come, and retain no more than what is enough to condemn him, and to take away all excuse for his disobedience* Rom 1. 20. The Church of Christ hath also been a great sufferer from the Immoralities and disorderly walking of those that are related to Her, whose *Leaven hath sometimes hazarded the whole lump* 1 Cor 5. 6. Whose un-

seem

The Honourable, the General Assembly of
this Colony out of a Tender regard to the
N^o 2 welfare

welfare of the Churches within the limits of their Government, were pleased to appoint the several Elders of each County with Messengers from their Churches to meet in Council, in which they should endeavour to agree in some General Rules Conformable to the Word of God for a method of Discipline to be practised in our Churches. These several Councils having met & drawn up some Rules of Church Government did by their Delegates meet and Constitute one General Assembly of the Churches of this Colony at *Say Brook*, *Sept. 9th 1708*. Who after a full Consent and Agreement unto the Confession of Faith Assented unto by the Synod of *Boston*; Did being Studios of keeping *the Unity of the Spirit in the Bond of peace, Eph. 4. 2.* Agree that the Heads of Agreement Assented to by the United Brethren formerly called *Presbyterian and Congregational*, in *England*, be observed by the Churches throughout this Colony, which are herewith Published, and after Consideration of the several draughts of the County Councils, did with a Christian Condescension, and Fraternal Amicableness Unanimously Agree to the Articles for the Administration of Church Discipline now offered to Publick View, all which being presented, were allowed of and Established by the General Assembly of this Colony, as by their Acts appears for the better satisfaction of our People, we have undertaken a task, acceptable we trust unto many,

tho'

tho' it escape not the Exceptions of some, in subjoyning Scriptures for Confirmation of the Heads of Agreement, which we have not seen added thereunto. The aforesaid Articles consist in Two Heads, *The one bolding forth the power of particular Churches in the Management of Discipline confirmed by Scriptures annexed.*

The other, *serves to preserve promote or recover the Peace and Edification of the Churches by the means of a Consociation of the Elders, and Churches or of an Association of Elders:* Both which we are agreed have Countenance from the Scriptures and the Propositions in Answer to the Second Question given by the Synod met at Boston 1662 In both which having respect to the Divine Precepts of Fraternal Union, and that Principle universally acknowledged, *Quod tangit omnes debet tractari ab omnibus.* The Scriptures are added for the Illustration of the substance of the abovementioned Articles, yet with an Apprehension, that there may be alterations made and further Condescensions Agreed upon, which shall afterwards appear necessary for the Order and Edification of our Churches.

As we have laboured in this affair to approve our selves unto God, so we are cheerful with humble Prayer for his Blessing to recommend the Heads of Agreement with the subsequent Articles unto the acceptance and obser

observation of our People, hoping till it please the Lord to send forth further light and truth in these more Controversal Matters, this Method may be a blessed means of our better Unanimity & success in our Lords Work for the Gathering and Edifying of the Body of Christ, for which we bespeak the concurring Prayers of all that fear the LORD.

Heads

As we have laboured in this affair to approve our selves unto God, so we are chiefly and humbly desirous for his blessing to recommend the Heads of Agreement with the respective Articles unto the acceptance and approbation of the Churches.

Heads of Agreement As- sented to by the United Ministers formerly called Presbyterian & Congre- gational.

I.

Of Churches and Church Members.

WE acknowledge our Lord Jesus Christ to have one *Catholick Church*, or *Kingdom*, comprehending all that are united to him, whether in Heaven or Earth And do conceive the whole Multitude of Visible Believers, and their Infant Seed (commonly call'd the *Catholick Visible Church*) to belong to Christ's Spiritual Kingdom in this World. But for the Notion of a *Catholick Visible Church* here, as it signifies its having been collected into any formed Society, under a visible common Head on Earth, whether one Person singly or many Collectively, we, with the rest of Protestants, unanimously disclaim it. *Eph* 1. 10, 22. & 4. 4.

Eph

Eph 5. 27. *I Cor* 12. 12, 13. *Gen* 17. 7. *Acts*
2. 39. *Mat.* 23 7, to 10.

I L

We agree, that particular Societies of visible Saints, who, under Christ their Head, are flatedly joined together, for ordinary Communion with one another in all the Ordinances of Christ are *particular Churches*, and are to be owned by each other, as Instituted Churches of Christ, though differing in *Apprehensions* and *Practice* in some lesser things *I Cor* 14. 23. & 1. 2. & 12. 27. *Rev* 1. 4. *Rom* 14 1.

III.

That none shall be admitted as Members, in order to Communion in all the special Ordinances of the Gospel, but such Persons as are knowing and sound in the *Fundamental Doctrine of the Christian Religion*, without scandal in their Lives; and to a Judgment regulated by the Word of God, are Persons of visible Holiness and Honesty; credibly professing Cordial Subjection to *Jesus Christ*. *Pro.* 19. 2. *Act* 8 32. 12 *1 Tim* 2. 19. *Ezek* 44. 9. *Rom* 10. 10 & *Cor* 9 13.

I V.

A competent number of such *visible Saints*, (as before described) do become the capable Subjects

Subjects of stated Communion in all the *social Ordinances of Christ* upon their mutual declared Consent and Agreement to *walk together* being according to Gospel Rule. In which declaration, different degrees of *Explicitness*, shall no ways hinder such Churches from owning each other, as instituted Churches. 1 Cor. 14. 23. Act 20. 7 & 2. 41, 42. Rom 14. 3.

V. Tho' *parochial Bound*, be not of *Divine Right*, yet for common edification, the Members of a particular Church ought (as much as conveniently may be) to live near one another. 1 Thess 5. 11, 12, 13. Heb 10. 25.

VI. That each *particular Church* hath right to use their own Officers; and being furnished with such as are *duly qualified* and *ordained* according to the Gospel Rule, hath Authority from Christ for exercising *Government*, and of enjoying all the *Ordinances of Worship* within it self. Act 6. 2. Tit. 1. 5, 6, 7. 1 Tim 4. 14. Mat 18. 17. 1 Cor 11. 2.

VII. In the Administration of *Church Power*, it belongs to the *Paster*, & other *Elders* of every particular Church, if such there be to *rule & govern*, and to the *Brotherhood* to *consent* according to the *Rule of the Gospel*. 1 Tim 5. 17. Heb 2. 17. 1 Cor 4. 1. 1 Cor 5. 4. 2 Cor 6. 8, 10.

VIII That all Professors as before described, are bound in Duty, as they have opportunity

to joyn themselves as *fixed Members* of some particular Church; their thus joyning being part of their professed subjection to the *Gospel of Christ*, & an instituted Means of their Establishment and Edification; whereby they are under the *Pastoral Care*, and in case of *scandalous or offensive Walking*, may be Authoritatively admonished or censured for their Recovery, for Vindication of the *Truth* and the *Church* professing it. *Act 2. 47 & 5. 12. 2 Cor 9. 13. Heb 10. 24, 25. 1 Tb 5. 12, 14. Act 20. 28.*

IX That a *Visible Professor* thus joined to a particular Church ought to continue steadfast with the said Church; and not forsake the Ministry, and Ordinances there *dispensed* without an orderly seeking a *Recommendation* unto another Church, which ought to be given, when the Case of the Person apparently requires it. *Act 2. 42. Heb 10. 25. Rom 16. 1, 2.*

II. Of the Ministry.

I **W**E agree that the *Ministerial Office* is instituted by Jesus Christ for the Gathering, Guiding, Edifying and Governing of his Church; and to continue to the end of the World. *Eph 4. 11, 12. Mat 28. 19, 20*

II They who are called to this Office ought to be endued with *competent Learning and Ministerial Gifts*, as also with the Grace of God, found

sound in Judgment, not Novices in the Faith and knowledge of the Gospel; without scandal, of Holy Conversation, and such as devote themselves to the Work and service thereof.

2 Tim 2. 24. Rom 12. 6 1 Tim 3. 2, 3, 4, 5, 6, 7. Tit 1 6, 7. 1 Tim 4. 16.

III. That ordinarily none shall be ordained to the Work of this Ministry, but such as are Called and Chosen thereunto by a particular Church. Act 14. 23.

IV. That in so great and weighty a Matter as the Calling and Chusing a Pastor, we judge it ordinarily requisite, that every such Church consult and advise with the Pastor, of neighbouring Congregations Pro 11. 14 & 15. 22

V That after such Advice the Persons consulted about, being chosen by the Brotherhood of that particular Church over which he is to be set, and he accepting, be duly Ordained & set apart to his Office over them; wherein 'tis ordinarily requisite that the Pastors of Neighbouring Congregation concur with the Preaching Elder or Elders, if such there be. Act 14. 23. & 1. 23. & 12. 23 1 Tim 4. 14.

VI That whereas such Ordination is only intended for such as never before had been Ordained to the Ministerial Office; if any judge, that in the case also of the removal of one formerly Ordained, to a new Station, or Pastoral Charge, there ought to be a like solemn recommending him & his Labours to the Grace and Blessing of God no different Sentiments or Practice herein, shall be

any occasion of *Contention or Breach of Communion* among us *Phi 2 15 Eph 4. 2, 3*

VI. It is expedient that they who enter on the *work of preaching the Gospel*, be not only qualified for the *Communion of Saints*; but also, that except in *Cases Extraordinary*, they give proof of their *Gifts and Fitness for the said Work*, unto the *Pastors of Churches, of known Abilities* to discern & judge of their *Qualifications*; that they may be sent forth with solemn *Approbation and Prayer*; which we judge needful, that no *Doubt* may remain concerning their being called unto the *Work*; and for preventing (as much as in us lyeth, *Ignorant & rash Intruders*. *1 Tim 1. 22 & 3 6.*

III. Of Censures.

I. **A**S it cannot be avoided, but that in the purest Churches on Earth, there will sometimes Offences & Scandals arise by reason of Hypocrisie and prevailing Corruption; so Christ hath made it the duty of every Church, to reform it self by Spiritual Remedies appointed by him to be applyed in all such Cases, viz. *Admonition and Excommunication. Mat 8 7. Heb 12. 15 Tit 3. 10 1 Cor 5 6.*

II. *Admonition*, being the rebuking of an Offending Member in order to Conviction, is in case of private Offences to be performed according to the Rule in *Mat 18. 15, 16, 17.* and in case of Publick Offences openly before the Church

Church, as the Honour of the Gospel, and the nature of the Scandal shall require and if either of the *Admonitions* take place for the recovery of the *fallen Person*, all further Proceedings in a way of *Censure* are thereon to cease, & *satisfaction* to be declared accordingly. *1 Tim 1. 20. Mat 18 15. 17*

III When all *due Means* are used, according to the *Order of the Gospel* for the restoring an *Offending and scandalous Brother*, & he notwithstanding remains impenitent, the *Censure of Excommunication* is to be proceeded unto; wherein the *Pastor* and other *Elders* (if there be such) are to lead & go before the *Church*; and the *Brotherhood* to give their Consent in a way of Obedience unto *Christ*, and to the *Elders* as over them in the Lord. *Mat 18. 15, 16, 17. Tit 3 10 1 Cor 5 5. 1 Th 1 5 2.*

IV It may sometimes come to pass, that a *Church Member*, not otherwise scandalous may *scissally withdraw*, and divide himself from the *Communion of the Church* to which he belongeth: In which case, when all due means for the reducing him, prove ineffectual he having thereby cut himself off from that *Church's Communion*; the *Church* may justly esteem & declare it self discharged of any further Inspection over him. *Heb 10. 25. Rom 16 17 2 Th 1. 14*

IV Of Communion of Churches.

I **W**E agree that particular Churches ought not to walk so distinct & separate from each other, as not to have Care & Tenderness

towards one another But their Pastors ought to have frequent Meetings together, that by mutual Advice Support, Encouragement, & Brotherly Intercourse, they may strengthen the Hearts & Hands of each other in the *Ways of the Lord.* *Act 15. 23. & 20. 17, 28.*

II. That none of our particular Churches shall be subordinate to one another, each being endued with equality of Power from Jesus Christ. And that none of the said particular Churches, their Officer or Officers, shall exercise any Power, or have any Superiority, over any other Church or their Officers *Rev 1. 4. Cant 8. 8. 1 Cor 16. 19 Act 15. 23.*

III. That known Members of particular Churches constituted as aforesaid, may have occasional Communion with one another in the Ordinances of the Gospel, *viz. the Word, Prayer Sacraments, singing of Psalms,* dispensed according to the mind of Christ: Unless that Church, with which they desire Communion, hath any just Exception against them. *Act 18. 27. Rom 16. 1, 2. 2 Cor 12. 1. 1 Cor 12. 13.*

IV. That we ought not to admit any One to be a Member of our respective Congregations, that hath joyn'd himself to another, without Endeavours of mutual Satisfaction of the Congregation concerned. *Heb 12. 1. 1 Cor 14. 40.*

V That one Church ought not to blame the proceedings of another, until it hath heard, what that Church charged, its Elders or Messengers, can say in vindication of themselves from any charge

charge of Irregular or Injurious Proceedings.
Mat 7 1. Prov 18 17. Deu 12 14

VI. That we are most willing and ready to give an Account of our Church-proceedings to each other, when desired; for preventing or removing any Offences, that may arise among us. Likewise we shall be ready to give the Right Hand of Fellowship, & walk together according to the Gospel Rules of Communion of Churches
1 Pet 3 15 Rom 14 19. Act 11. 2, 3, 4, 18 Josh 22 13, 21, 30 Gal 2 9. Col 2 5. 1 Pe 4 10, 11. 1 Cor 10. 24 Rom 1. 15. Gal 6. 10.

V. Of Deacons and Ruling Elders.

WE agree, the Office of a Deacon is of Divine Appointment, & that it belongs to their Office to receive, lay out, and distribute the Churches Stock to its proper Uses, by the direction of the Pastor, & Brethren, if need be. And whereas diverse are of Opinion, that there is also the Office of Ruling-Elders, who labour not in Word and Doctrine; and others think otherwise; we agree that this Difference make no breach among us. *Act 6 3, 5, 6 Phil 1. 1 1 Tim 3 8, 10 13. Rom 12 8. 1 cor 12 28. 1 Tim 5 17. Phil 3 15, 16.*

VI. Of occasional Meeting of Ministers. &c.

I. **W**E agree that in order to Concord, and in other weighty and difficult cases, it is needful and according to the mind of Christ, that the

Ministers of the several Churches be consulted & advised with about such Matters. Pro 21.6, Act 15. 26.

II. That such Meetings may consist of smaller or greater Numbers, as the Matter shall require.

III. That particular Churches, their respective Elders and Members, ought to have a reverential Regard to their Judgments, so given, and not dissent therefrom without apparent Grounds from the Word of God. Act 16 4, 5. 1 Cor 14. 32, 33. Gal 1 8 1 Pet 4 11.

VII. Of our Demeanour towards the Civil Magistrate.

I. **W**E do reckon our selves obliged continually to pray for Gods protection, Guidance and Blessing upon the Rulers set over us. 1 Tim 2.2. Psal 20. 1, to 4. & 72. 1.

II. That we ought to yield unto them not only Subjection in the Lord, but Support according to our Station and Abilities. Mat 22: 21: Rom 13: 5, 6: Neh 5: 18:

III. That if at any time, it shall be their pleasure to call together any number of us, to require an Account of our Affairs, and the State of our Congregation, we shall most readily express all dutiful regard to them herein. Isa 49: 23: 2 chon 29: 4, to 11: Rom 13: 1: Tit 3: 1:

VIII. Of a Confession of Faith.

AS to what appertains to soundness of Judgment in matters of Faith, we esteem it sufficient that a Church acknowledge the Scriptures to be the Word of

of God, the perfect and only rule of Faith & Practice, and own either the Doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechism, shorter or larger compiled by the Assembly at Westminster, or the Confession agreed on at the Savoy, to be agreeable to the said Rule. 2 Tim 1. 13. Eph 4. 5. Phil 2. 1, 2.

IX. Of our Duty and Deportment towards them that are not in Communion with us.

I. **W**E judge it our Duty to bear a Christian respect to all Christians, according to their several Ranks and Stations, that are not of our Perswasion or Communion. 1 Pet 2. 17. Rom 12. 10. Gal 6. 2. Eph 4. 2. Rom 14. tot

II As for such as may be Ignorant of the Principles of the Christian Religion, or of *Vicious Conversation*, we shall in our respective places as they give opportunity, endeavour to explain to them the Doctrine of Life and Salvation, & to our utmost perswade them to be reconciled to God. 2 Tim 2. 25. 2 Cor 5. 11, 20

III That such who appear to have the Essential Requisites to Church-Communion, we shall willingly receive them in the Lord, not troubling them with Disputes about lesser Matters. Rom 14. 1

As we assent to the fore-mentioned Heads of Agreement, so we unanimously resolve as the Lord shall enable us to practise according to them.

ARTICLES.

For the Administration of Church Discipline, Unanimously Agreed upon and Consented to by the Elders and all the Churches in the Colony of Connecticut, in New-England Convened by Delegation in a General Council at Say-Brook, Sep 9th. 1708,

I. **T**Hat the Elder, or Elders of a particular Church, with the consent of the Brethren of the same, have power and ought to exercise Church-Discipline according to the Rule of Gods Word, in Relation to all Scandals, that fall out within the same And it may be meet in all cases of Difficulty for the Respective Pastors of particular Churches, to take advice of the Elders of the Churches in the Neighbourhood, before they proceed to censure in such Cases. *Mat 18 17. Heb 13. 17 1 Cor 5. 4, 5. 12. 2 Cor 2. 6. Pro 11. 14. Act 15. 2.*

II. That the Churches, which are Neighbouring each to other, shall Consociate for mutual affording to each other such Assistance, as may be requisite, upon all occasions Ecclesiastical. And that the particular Pastors & Churches, within the respective Counties in this Government shall be one Consociation (or more if they shall judge meet) for the end aforesaid. *Psal 122 3, 4, 5. & 133. 1. Eccl 4. 9, to 12. Act 15. 2, 6, 22, 23. 1 Tim 4. 14 1 Cor 16. 1.*

III. That all Cases of Scandal, that fall out Within the Circuit of any of the aforesaid Con-
 sociations shall be brought to a Council of the
 Elders and also Messengers of the Churches,
 within the said Circuit, i. e. the Churches of
 one Consociation, if they see cause to send
 Messengers, when there shall be need of a
 Council for the Determination of them *3 Job*
ver 9, 10. 1 Cor 16 1. Gal 6. 1, 2. 2 Cor 13. 2
Act 15 22. 2 Cor 8 22.

IV. That according to the Common prac-
 tice of our Churches nothing shall be decreed
 an Act or Judgment of any Council, which
 hath not the major part of the Elders present
 Concurring, and such a number of the Messen-
 gers present, as makes the Majority of the
 Council: Provided that if, any such Church
 shall not see cause to send any Messengers to
 the Council, or the persons Chosen by them
 shall not attend; neither of these shall be any
 obstruction to the Proceedings of the Council,
 or Invalidate any of their Acts. *Act 15 22.*
1 Cor 14 22, 23.

V. That when any Case is Orderly brought
 before any Council of the Churches, it shall
 there be heard & determined which (unless or-
 derly removed from thence) shall be a final
 Issue, and all parties therein Concerned shall
 sit down, and be determined thereby. And the
 Council so hearing, and giving the Result or
 final Issue, in the said case as aforesaid, shall see
 their Determination, or Judgment duly execut-

ed and attended, in such way or manner, as shall in their Judgment be most suitable & agreeable to the Word of God *Act 15. 1 Cor 5. 5 2 Cor 2. 6, 11 & 13 2 Pbi 3 15 Rom 14. 2, 1.*

VI That, if any Pastor & Church doth obstinately refuse a due attendance & Conformity to the Determination of the Council, that hath the Cognizance of the Case, and Determineth it as above, after due patience used, they shall be reputed guilty of Scandalous Contempt & dealt with as the Rule of Gods Word in such case doth provide and the Sentence of *Non-Communion* shall be declared against such Pastor and Church. And the Churches are to approve of the said Sentence, by withdrawing from the Communion of the Pastor & Church, which so refuseth to be healed. *Rom 16 17. Mat 18. 15, 16, 17, by proportion Gal 2. 11 to 14. 2 Tbs 2 6, 12;*

VII. That, in Case any difficulties shall arise in any of the Churches in this Colony, which cannot be issued without considerable disquiet that Church in which they arise (or that Minister, or Member aggrieved with them,) shall apply themselves to the Council of the Confociated Churches of the Circuit, to which the said Church belongs, who, if they see cause shall thereupon convene, hear, and determine such cases of difficulty, unless the matter bro't before them, shall be judged so great in the Nature of it or so doubtful in the Issue, or of such general concern, that the said council shall judge best that it be referred to a fuller council consisting

sitting of the Churches of the other Confociation within the same County, or of the next adjoyning confociation of another County, if there be not two confociations in the County, where the difficulty ariseth, who together with themselves shall hear, judge, determine, and finally Issue such case according to the Word of God. *Pro 11. 14. 1 cor. 14. 33. Gal 2. 14. by proportion*

VIII. That a particular Church, in which any difficulty doth arise may if they see cause, call a *Council of the confociated Churches of the county*, to which the said Church belongs, before they proceed to sentence therein, but there is not the same liberty to an offending Brother, to call the said council, before the Church, to which he belongs, proceed to Excommunication in the said case, unless with the consent of the Church. *Acts. 1. Mat 18. 15, 16, 17. 1 cor.*

IX. That all the churches of the respective confociations shall chuse, if they see cause one or two Members of each church, to Represent them, in the councils of the said churches, as occasion may call for them, who shall stand in that capacity, till new be chosen for the same service unless any church shall incline to chuse their Messengers anew, upon the convening of such councils. *1 cor. 12. 4. 2 cor 8. 23*

X. That the Minister or Ministers of the county Towns, and where there are no Ministers in such Towns, the two next Ministers to the said Town shall as soon as conveniently may be, appoint a time and place, for the Meeting of
of

of the *Elders and Messengers of the Churches in the said County*, in order to their forming themselves into one or more confociations, & notify the said time and place to the Elders and churches of that county who shall attend at the same the Elders in their own persons, & the churches by their Messengers, if they see cause to send them. Which Elders and Messengers so Assembled in council, as also any other council hereby allowed of, shall have power to adjourn themselves as need shall be, for the space of one year, after the beginning or first Session of the said council, and no longer. And that Minister who was chosen at the last Session of any council, to be moderator, shall with the advice and consent of two more Elders (or in case of the moderators death, any two Elders of the same confociation) call another council within the circuit, when they shall judge there is need thereof. And all councils may prescribe Rules, as occasion may Require, and whatsoever they shall judge needful within their circuit, for the well performing, and orderly managing the several Acts, to be attended by them or matters that come under their cognizance. *Phil 4.8.*

I cor 14 40. Phil 3 15, 16. Rom 14 2, 3.

XI. That if any person or persons orderly complained of to a council, or that are Witnesses to such complaints, (having regular Notification to appear.) shall refuse, or neglect so to do, in the Place, and at the Time specified in the Warning given, except they or he give some satis

satisfying Reason thereof to the said council, they shall be judged guilty of Scandalous contempt. *cor 2. 5 Heb 12. 17. 1 Thes 5. 14.*

XII. That the Teaching Elders of each County shall be one Association (or more, if they see cause) which Association or Associations shall Assemble twice a Year at least at such time and place, as they shall appoint, to consult the duties of their Office, and the common Interest of the Churches, who shall consider & resolve Questions and cases of Importance which shall be offered by any among themselves, or others, who also shall have power of Examining and Recommending the candidates of the Ministry to the work thereof. *Psal 133 1. Act 20. 17, 28, to 31. Mal 2. 7. Mat 5 14. Deut 17 8, 9, 10. 1 Tim 5. 22. 2 Tim 2. 15. 1 Tim 3. 6, 10 Rom 10. 15 1 Tim 4 14.*

XIII. That the said Associated Pastors shall take notice of any among themselves, that may be accused of Scandal, or Heresy unto or cognizable by them, examine the matter carefully, and if they find just occasion shall direct to the calling of the council, where such offenders shall be duly proceeded against. *Lev 19 17. 1 cor 5. 6. Tit 2. 10, 11. 1 & 52. 11. Mal 2. 3. Tit 1. 6, to 9. Deut 13 14. 3 Job verses 9, 10 Rev 2. 14, 15. 1 Tim 1. 20. & 4 14.*

XIV. That the said Associated Pastors shall also be consulted by Bereaved Churches, belonging to their Association and recommend to such Churches such person, as may be fit to be called & settled in the Work of the Gospel Ministry among them And if such Bereaved Churches shall not seasonably call and settle

settle a Minister among them, the said Associated Pastors shall lay the state of such Bereaved Church before the General Assembly of this Colony, that they may take such Order concerning them, as shall be found necessary for their peace and edification. 2 Cor. 11. 28. Phil. 2. 19, 20, 21. 2 Tim. 2. 15. Tit. 1. 6. to 10. Isa. 49. 23.

XV. That it be recommended as Expedient, that all the Associations of this Colony do meet in a General Association by their respective Delegates, one or more out of each Association once a Year, the first Meeting to be at Hartford, at the time of the General Election next Ensuing the Date hereof, and so Annually in all the Counties successively, at such time and place, as they the said Delegates shall in their Annual Meetings Appoint. Heb. 13. 1.

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